



RIDING ON CLOUDS

THE WISDOM OF LIEZI

Chinese approx 400 BC

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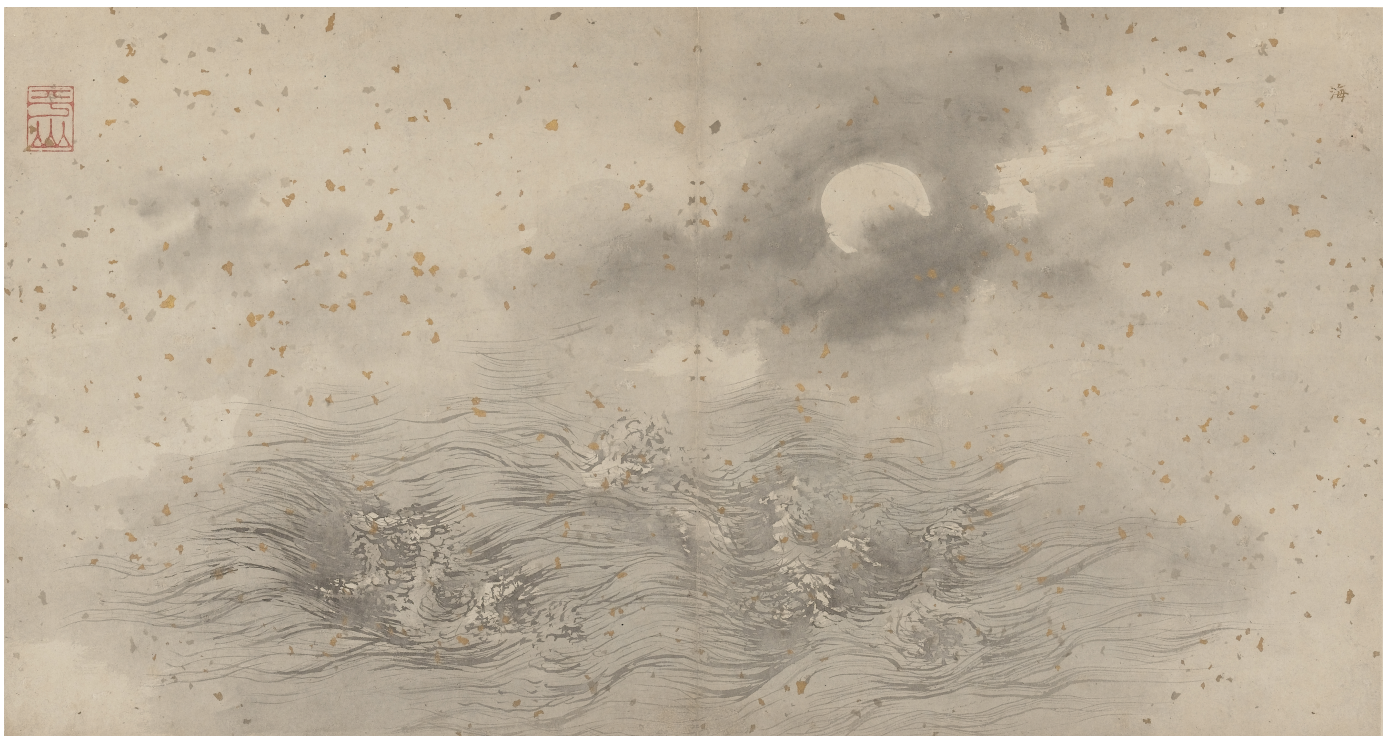
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English



Mountains



Ocean

BOOK I

天瑞篇

Master Liezi lived on a farm in the State of Zheng for forty years, all the while he was thought to be a man of no knowledge. The Prince, his Ministers, and all the State officials looked upon him as just an ordinary person. A time of shortage came, and so Liezi (lee-ay-zuh) preparing to migrate to the State of Wei, when his disciples said to him: “Now that our Master is going away without any prospect of returning, we have ventured to approach you, hoping for instruction. Are there no words from the lips of Hu Qiuzilin that you can impart to us?”

Liezi smiled and said: “Do you suppose that Huzi dealt in words? However, I will try to repeat to you what my Master said on one occasion to Bo Hunmouren. I was standing by and heard his words, which ran as, follows: –

“There is a Creative Principle which is itself uncreated; there is a Principle of Change which is itself unchanging. The Uncreated is able to create life; the Unchanging is able to effect change. That which is produced cannot but continue producing; that which is evolved cannot but continue evolving. Hence there is constant production and constant evolution. The law of constant production and of constant evolution at no time ceases to operate. So is it with the Yin and the Yang, so is it with the Four Seasons. The Uncreated we may surmise to be Alone

in itself. The Unchanging goes to and fro, and its range is illimitable. We may surmise that it stands Alone, and that its Ways are inexhaustible.”



In the Book of the Yellow Emperor it is written: “The Spirit of the Valley dies not; it may be called the Mysterious Feminine. The issuing point of the Mysterious Feminine must be regarded as the Root of the Universe. Subsisting to all eternity, it uses its force without effort.”

“That, then, which engenders all things is itself unengendered; that by which all things are evolved is itself untouched by evolution. Self-engendered and self-evolved, it has in itself the elements of substance, appearance, wisdom, strength, dispersion and cessation. Yet it would be a mistake to call it by any one of these names.”

Master Liezi said: “The ancient sages used opposite but complimentary energies (陰陽 *yinyang*) to unite Heaven and Earth. He who has form is born of the formless, and what forms Heaven and Earth ?”

“So we say there is a Great Change (太易 *tai yi*), a Great Origin (太初 *tai Zhu*), a Great Beginning (太始 *tai shi*), and a Great Elements (太素 *tai su*), Life force (氣 *qi*) is not manifest in the Great Change. The Great Origin is the beginning of life

force (氣 *qi*). The Great Beginning is also the beginning. The Great Elements is also the beginning of life force. When life force (氣 *qi*) and form and essential qualities are still indistinguishably blended together it is called Chaos (渾 *hun*). Chaos means that all things are Chaotically intermixed and not yet separated from one another. The purer and lighter elements, tending upwards, made the Heavens; the grosser and heavier elements, tending downwards, made the Earth. Substance, harmoniously proportioned, became Man; and, Heaven and Earth containing thus a spiritual element, all things were evolved and produced.”



‘Master Liezi said: “The virtue of Heaven and Earth, the powers of the Sage, and the uses of the myriad things in Creation, are not perfect in every direction. It is Heaven's function to produce life and to spread a canopy over it. It is Earth's function to form material bodies and to support them. It is the Sage's function to teach others and to influence them for good. It is the function of created things to conform to their proper nature. That being so, there are things in which Earth may excel, though they lie outside the scope of Heaven; matters in which the Sage has no concern, though they afford free play to others. For it is clear that that which imparts and broods over life cannot form and support material bodies; that which forms and supports material bodies cannot teach and influence for good; one who teaches and influences for good cannot run counter to natural instincts; that which is fixed in suitable environment does not travel outside its own sphere. Therefore the Way of Heaven and Earth will be either of the Yin or of the Yang; the teaching of the Sage will be either of altruism or of righteousness; the quality of

created objects will be either soft or hard. All these conform to their proper nature and cannot depart from the province assigned to them.”



On one hand, there is life, and on the other, there is that which produces life; there is form, and there is that which imparts form; there is sound, and there is that which causes sound; there is color, and there is that which causes color; there is taste, and there is that which causes taste.

Things that have been endowed with life die; but that which produces life itself never comes to an end. The origin of form is matter; but that which imparts form has no material existence. The genesis of sound Liezi is in the sense of hearing; but that which causes sound is never audible to the ear. The source of color is vision; but that which produces color never manifests itself to the eye. The origin of taste Liezi is in the palate; but that which causes taste is never perceived by that sense. All these phenomena are functions of the principle of Inaction. To be at will either bright or obscure, soft or hard, short or long, round or square, alive or dead, hot or cold, buoyant or sinking, treble or bass, present or absent, black or white, sweet or bitter, fetid or fragrant — this it is to be devoid of knowledge, yet all-knowing, destitute of power, yet all-powerful.



On his journey to Wei, the Master Liezi took a meal by the roadside. His followers caught a glimpse of an old skull, and pulled aside the undergrowth to show it to him. Turning to his disciple Bofeng, the Master said: “That skull and I both know that there is no such thing as absolute life or death. This knowledge is better than all your methods of prolonging life, a more potent source of happiness than any other.”



In the Book of the Yellow Emperor it is written: “When form becomes active it produces not form but shadow; when sound becomes active it produces not sound but echo.”

When Not-Being becomes active, it does not produce Not-Being but Being. Form is something that must come to an end. Heaven and Earth, then, have an end, even as we all have an end. But whether the end is complete we do not know.

The course of evolution ends where it started, without a beginning; it finishes up where it began, in Not-Being. That which has life returns again into the Lifeless; that which has form returns again into the formless. This, that I call the Lifeless, is not the original Lifelessness. This, that I call the formless, is not the original Formlessness.

That which has life must by the law of its being come to an end; and the end can no more be avoided than the living creature can help having been born. So that he who hopes to perpetuate his life or to shut out death is deceived as to his destiny.

The spiritual element in man is allotted to him by Heaven, his corporeal frame by Earth. The part that belongs to Heaven is ethereal and dispersive, the part that belongs to Earth is dense and tending to conglomeration. When the spirit parts from the body, each of these elements resumes its true nature. That is why disembodied spirits are called *gui*, which means 'returning', that is, returning to their true dwelling-place.

The Yellow Emperor said: "If my spirit returns through the gates whence it came, and my bones go back to the source from which they sprang, where does the Ego continue to exist?"



Between his birth and his latter end, man passes through four Jief stages - infancy, adolescence, old age and death. In infancy, the vital force is concentrated, the will is undivided, and the general harmony of the system is perfect. External objects produce no injurious impression, and to the moral nature nothing can be added. In adolescence, the animal passions are wildly exuberant, the heart is filled with rising desires and preoccupations. The man is open to attack by the objects of sense, and thus his moral nature becomes enfeebled. In old age, his desires and

preoccupations have lost their keenness, and the bodily frame seeks for repose. External objects no longer hold the first place in his regard. In this state, though not attaining to the perfection of infancy, he is already different from what he was in adolescence. In death, he comes to his rest, and returns to the Absolute.



Confucius was traveling once over Mount Tai when he caught sight of an aged man roaming in the wilds. He was clothed in a deerskin, girded with a rope, and was singing as he played on a lute. “My friend,” said Confucius, “what is it that makes you so happy?”

The old man replied: “I have a great deal to make me happy. God created all things, and of all His creations man is the noblest. It has fallen to my lot to be a man: that is my first ground for happiness. Then, there is a distinction between male and female, the former being rated more highly than the latter. Therefore it is better to be a male; and since I am one, I have a second ground for happiness. Furthermore, some are born who never behold the sun or the moon, and who never emerge from their swaddling-clothes. But I have already walked the Earth for the space of ninety years. That is my third ground for happiness. Poverty is the normal lot of the scholar, death the appointed end for all human beings. Abiding in the normal state, and reaching at last the appointed end, what is there that should make me unhappy?”

“What an excellent thing it is,” cried Confucius, “to be able to find a source of consolation in oneself!”



Zikung was tired of study, and confided his feelings to Confucius, saying: “I yearn for rest.”

Confucius replied: “In life there is no rest.”

“Is rest, then, nowhere to be found?”

“Oh yes!” replied Confucius, “look at all the graves in the wilds, all the vaults, all the tombs, all the funeral urns, and you may know where rest is to be found.”

“Great, indeed, is Death!” exclaimed Zikung. “It gives rest to the noble hearted, and causes the base to cower.”

“You are right,” said Confucius. “Men feel the joy of life, but do not realize its bitterness. They feel the weariness of old age, but not its peacefulness. They think of the evils of death, but not of the repose which it confers.”



Yenzi said: “How excellent was the ancients' view of death! — bringing rest to the good and subjection to the wicked. Death is the boundary-line of Virtue.”

“The ancients spoke of the dead as *gui ren* (ghosts). But if the dead are men who have returned, the living are men on a journey. Those who are on a journey and think not of returning have cut themselves off from their home. Should any one man cut himself off from his home, he would incur universal reprobation. But all mankind being homeless, there is none to see the error. Imagine one who leaves his native village, separates himself from all his kith and kin, dissipates his patrimony and wanders away to the four corners of the Earth, never to return: — what manner of man is this? The world will surely set him down as a profligate and a vagabond. On the other hand, imagine one who clings to respectability and the things of this life, holds cleverness and capacity in high esteem, builds himself up a reputation, and plays the braggart amongst his fellow men without knowing where to stop: — what manner of man, once more, is this? The world will surely look upon him as a gentleman of great wisdom and counsel. Both of these men have lost their way, yet the world will consort with the one, and not with the other. Only the Sage knows with whom to consort and from whom to hold aloof.”



Yuxiong said: “Evolution is never-ending. But who can perceive the secret processes of Heaven and Earth? Thus, things that are diminished here are augmented there; things that are made whole in one place suffer loss in another. Diminution and augmentation, fullness and decay are the constant accompaniments of life and death. They alternate in continuous succession, and we are not conscious of any interval. The whole body of spiritual substance progresses without a pause; the whole body of material substance suffers decay without intermission. But we do not perceive the process of completion, nor do we perceive the process of decay. Man, likewise, from birth to old age becomes something different every day in face and form, in wisdom and in conduct. His skin, his nails and his hair are continually growing and continually perishing. In infancy and Childhood there is no stopping nor respite from change. Though imperceptible while it is going on, it may be verified afterwards if we wait.”



There was once a man in the Qi State who was so afraid the universe would collapse and fall to pieces, leaving his body without a lodgment, that he could neither sleep nor eat.

Another man, pitying his distress, went to enlighten him. “Heaven,” he said, “is nothing more than an accumulation of ether, and there is no place where ether is not. Processes of contraction and expansion, inspiration and expiration are continually taking place up in the heavens. Why then should you be afraid of a collapse?”

The man said: “It is true that Heaven is an accumulation of ether; but the sun, the moon, and the stars — will they not fall down upon us?”

His informant replied: “Sun, moon and stars are likewise only bright lights within this mass of ether. Even supposing they were to fall, they could not possibly harm us by their impact.”

“But what if the Earth should fall to pieces?”

“The Earth,” replied the other, “is merely an agglomeration of matter, which fills and blocks up the four comers of space. There is no part of it where matter is not. All day long there is constant treading and tramping on the surface of the Earth. Why then should you be afraid of its falling to pieces?”

Thereupon the man was relieved of his fears and rejoiced exceedingly. And his instructor was also joyful and easy in mind.

But Master Changlu laughed at them both, saying: “Rainbows, clouds and mist, wind and rain, the four seasons — these are perfected forms of accumulated ether, and go to make up the heavens. Mountains and cliffs, rivers and seas, metals and rocks, fire and timber — these are perfected forms of agglomerated matter, and constitute the Earth. Knowing these facts, who can say that they will never be

destroyed? Heaven and Earth form only a small speck in the midst of the Void, but they are the greatest things in the sum of Being. This much is certain: even as their nature is hard to fathom, hard to understand, so they will be slow to pass away, slow to come to an end. He who fears lest they should suddenly fall to pieces is assuredly very far from the truth. He, on the other hand, who says that they will never be destroyed has also not reached the right solution. Heaven and Earth must of necessity pass away, but neither will revert to destruction apart from the other. Who, having to face the day of disruption, would not be alarmed?"

The Master Liezi heard of the discussion, and smiling said: "He who maintains that Heaven and Earth are destructible, and he who upholds the contrary, are both equally at fault. Whether they are destructible or not is something we can never know, though in both cases it will be the same for all alike. The living and the dead, the going and the coming, know nothing of each other's state. Whether destruction awaits the world or no, why should I trouble my head about it?"



Mr. Guo of the Qi State was very rich, while Mr. Xiang of the Song State was very poor. The latter travelled from Song to Qi and asked the other for the secret of his prosperity. Mr. Guo told him. "It is because I am a good thief," he said. "The first year I began to be a thief, I had just enough. The second year, I had ample. The third year, I reaped a great harvest. And, in course of time, I found myself the owner of whole villages and districts."

Mr. Xiang was overjoyed; he understood the word 'thief' in its literal sense, but he did not understand the true way of becoming a thief. Accordingly, he climbed over walls and broke into houses, grabbing everything he could see or lay hands upon. But before very long his thefts brought him into trouble, and he was stripped even of what he had previously possessed. Thinking that Mr. Guo had deceived him, Xiang went to him with a bitter complaint.

“Tell me,” said Mr. Guo, “how did you set about being a thief?” On learning from Mr. Xiang what had happened, he cried out: “WTF! You have been brought to this spot because you went the wrong way to work. Now let me put you on the right track. We all know that Heaven has its seasons, and that Earth has its riches. Well, the things that I steal are the riches of Heaven and Earth, each in their season — the fertilizing rain-water from the clouds, and the natural products of mountain and meadow-land. Thus I grow my grain and ripen my crops, build my walls and construct my tenements. From the dry land I steal winged and four-footed game, from the rivers I steal fish and turtles. There is nothing that I do not steal. For corn and grain, clay and wood, birds and beasts, fishes and turtles are all products of Nature. How can I claim them as mine?”

“Yet, stealing in this way from Nature, I bring on myself no retribution. But gold, jade, and precious stones, stores of grain, silk stuffs, and other kinds of property, are things accumulated by men, not bestowed upon us by Nature. So who can complain if he gets into trouble by stealing them?”

Mr. Xiang, in a state of great perplexity, and fearing to be led astray a second time by Mr. Guo, went off to consult Dongguo, a man of learning. Dongguo said to him: "Are you not already a thief in respect of your own body? You are stealing the harmony of the Yin and the Yang in order to keep alive and to maintain your bodily form. How much more, then, are you a thief with regard to external possessions! Assuredly, Heaven and Earth cannot be dissociated from the myriad objects of Nature. To claim any one of these as your own betokens confusion of thought. Mr. Guo's thefts are carried out in a spirit of justice, and therefore bring no retribution. But your thefts were carried out in a spirit of self-seeking and therefore landed you in trouble. Those who take possession of property, whether public or private, are thieves. Those who abstain from taking property, public or private, are also thieves."

"The great principle of Heaven and Earth is to treat public property as such and private property as such. Knowing this principle, which of us is a thief, and at the same time which of us is not a thief?"



Inquiring of the Dao at the Cave of Paradise

BOOK II

YELLOW EMPEROR

黃帝篇

*T*he Yellow Emperor sat for fifteen years on the throne, and rejoiced that the Empire looked up to him as its head. He was careful of his physical well-being, sought pleasures for his ears and eyes, and gratified his senses of smell and taste. Nevertheless, he grew melancholy in spirit, his complexion became sallow, and his sensations became dull and confused. Then, for a further period of fifteen years, he grieved that the Empire was in disorder; he summoned up all his intelligence, exhausted his resources of wisdom and strength in trying to rule the people. But, in spite of all, his face remained haggard and pale, and his sensations dull and confused.

Then the Yellow Emperor sighed heavily and said: “My fault is want of moderation. The misery I suffer comes from over-attention to my own self, and the troubles of the Empire from over-regulation in everything.” Thereupon, he threw up all his schemes, abandoned his ancestral palace, dismissed his attendants, removed all the hanging bells, cut down the delicacies of his cuisine, and retired to live at leisure in private apartments attached to the Court. There he fasted in heart, and brought his body under control.

For three months he abstained from personal intervention in government. Then he fell asleep in the daytime, and dreamed that he made a journey to the kingdom of Huaxu, situated I know not how many tens of thousands of miles distant from the Qi State. It was beyond the reach of ship or vehicle or any mortal foot. Only the soul could travel so far.

This kingdom was without head or ruler; it simply went on of itself. Its people were without desires or cravings; they simply followed their natural instincts. They felt neither joy in life nor abhorrence of death; thus they came to no untimely ends. They felt neither attachment to self nor indifference to others; thus they were exempt from love and hatred alike. They knew neither aversion from one course nor inclination to another; hence profit and loss existed not among them. All were equally untouched by the emotions of love and sympathy, of jealousy and fear. Water had no power to drown them, nor fire to burn; cuts and blows caused them neither injury nor pain, scratching or tickling could not make them itch. They bestrode the air as though treading on solid Earth; they were cradled in space as though resting in a bed. Clouds and mist obstructed not their vision, thunder-peals could not stun their ears, physical beauty disturbed not their hearts, mountains and valleys hindered not their steps. They moved about like gods.

When the Yellow Emperor awoke from his dream, he summoned his three Ministers and told them what he had seen. 'For three months,' he said, 'I have been living a life of leisure, fasting in heart, subduing my body, and casting about in my mind for the true method of nourishing my own life and regulating the lives of others. But I failed to discover the secret. Worn out, I fell asleep and dreamed

this dream. Now I know that the Perfect Way is not to be sought through the senses. This Way I know and hold within me, yet I cannot impart it to you.'

For twenty-eight years after this, there was great orderliness in the Empire, nearly equalling that in the kingdom of Huaxu. And when the Emperor ascended on high, the people bewailed him for two hundred years without intermission.



Liezi had Lao Shang for his teacher, and Bo Gaozi for his friend. When he had fully mastered the system of these two philosophers, he rode home again on the wings of the wind.

Yinsheng heard of this, and became his disciple. He lived with Liezi for many months without visiting his own home. While he was with him, he begged to be initiated into his secret arts. Ten times he asked, and each time received no answer. Becoming impatient Yinsheng announced his departure, but Liezi still gave no sign. So Yinsheng went away, but after many months his mind was still unsettled, so he returned and became his follower once more. Liezi said to him: 'Why this incessant going and coming?' Yinsheng replied: 'Some time ago, I sought instruction from you, Sir, but you would not tell me anything. That made me vexed with you. But now I have got rid of that feeling, and so I have come again.' Liezi said: 'Formerly, I used to think you were a man of penetration, and have you now fallen so low? Sit down, and I will tell you what I learned from my

Master. After I had served him, and enjoyed the friendship of Bo Gao, for the space of three years, my mind did not venture to reflect on right and my wrong, my lips did not venture to speak of profit and loss. Then, for the first time, my Master bestowed one glance upon me — and that was all.

'At the end of five years a change had taken place; my mind was reflecting on right and wrong, and my lips were speaking of profit and loss. Then, for the first time, my Master relaxed his countenance and smiled.

'At the end of seven years, there was another change. I let my mind reflect on what it would, but it no longer occupied itself with right and wrong. I let my lips utter whatsoever they pleased, but they no longer spoke of profit and loss. Then, at last, my Master led me in to sit on the mat beside him.

'At the end of nine years my mind gave free rein to its reflections, my mouth free passage to its speech. Of right and wrong, profit and loss, I had no knowledge, either as touching myself or others. I knew neither that the Master was my instructor, nor that the other man was my friend. Internal and External were blended into Unity. After that, there was no distinction between eye and ear, ear and nose, nose and mouth: all were the same. My mind was frozen, my body in dissolution, my flesh and bones all melted together. I was wholly unconscious of what my body was resting on, or what was under my feet. I was borne this way and that on the wind, like dry chaff or leaves falling from a tree. In fact, I knew not whether the wind was riding on me or I on the wind. Now, you have not spent one whole season in your teacher's house, and yet you have lost patience two or

three times already. Why, at this rate, the atmosphere will never support an atom of your body, and even the Earth will be unequal to the weight of one of your limbs! How can you expect to walk in the void or to be charioted on the wind?'

Hearing this, Yinsheng was deeply ashamed. He could hardly trust himself to breathe, and it was long ere he ventured to utter another word.



Mr. Fan had a son named Zihua, who succeeded in achieving great fame as an exponent of the black art, and the whole kingdom bowed down before him. He was in high favor with the Prince of Jin, taking no office but standing on a par with the three Ministers of State. Any one on whom he turned a partial eye was marked out for distinction; while those of whom he spoke unfavorably were forthwith banished. People thronged his hall in the same way as they went to Court. Zihua used to encourage his followers to contend amongst themselves, so that the clever ones were always bullying the slow-witted, and the strong riding rough-shod over the weak. Though this resulted in blows and wounds being dealt before his eyes, he was not in the habit of troubling about it. Day and night, this sort of thing served as an amusement, and practically became a custom in the State.

One day, Hosheng and Zipo, two of Fan's leading disciples, set off on a journey and, after traversing a stretch of wild country, they put up for the night in the hut

of an old peasant named Shang Qiuwai. During the night, the two travelers conversed together, speaking of Zihua's reputation and influence, his power over life and death, and how he could make the rich man poor and the poor man rich. Now, Shang Qiuwai was living on the border of starvation. He had crept round under the window and overheard this conversation. Accordingly, he borrowed some provisions and, shouldering his basket, set off for Zihua's establishment. This man's followers, however, were a worldly set, who wore silken garments and rode in high carriages and stalked about with their noses in the air. Seeing that Shang Qiuwai was a weak old man, with a weather-beaten face and clothes of no particular cut, they one and all despised him. Soon he became a regular target for their insults and ridicule, being hustled about and slapped on the back and what not. Shang Qiuwai, however, never showed the least annoyance, and at last the disciples, having exhausted their wit on him in this way, grew tired of the fun. So, by way of a jest, they took the old man with them to the top of a cliff, and the word was passed round that whosoever dared to throw himself over would be rewarded with a hundred ounces of silver. There was an eager response, and Shang Qiuwai, in perfect good faith, was the first to leap over the edge. And lo! he was wafted down to Earth like a bird on the wing, not a bone or muscle of his body being hurt. Mr. Fan's disciples, regarding this as a lucky chance, were merely surprised, but not yet moved to great wonder. Then they pointed to a bend in the foaming river below, saying: 'There is a precious pearl at the bottom of that river, which can be had for the diving.' Qiuwai again acted on their suggestion and plunged in. And when he came out, sure enough he held a pearl in his hand.

Then, at last, the whole company began to suspect the truth, and Zihua gave orders that an array of costly viands and silken raiment should be prepared; then suddenly a great fire was kindled round the pile. 'If you can walk through the

midst of these flames,' he said, 'you are welcome to keep what you can get of these embroidered stuffs, be it much or little, as a reward.' Without moving a muscle of his face, Shang Qiuwai walked straight into the fire, and came back again with his garments unsoiled and his body unsinged.

Mr. Fan and his disciples now realized that he was in possession of Dao, and all began to make their apologies, saying: 'We did not know, Sir, that you had Dao, and were only playing a trick on you. We insulted you, not knowing that you were a divine man. You have exposed our stupidity, our deafness and our blindness. May we venture to ask what the Great Secret is?' 'Secret I have none,' replied Shang Qiuwai. 'Even in my own mind I have no clue as to the real cause. Nevertheless, there is one point in it all which I must try to explain to you. A short time ago, Sir, two disciples of yours came and put up for the night in my hut. I heard them extolling Mr. Fan's powers — how he could dispense life and death at his will, and how he was able to make the rich man poor and the poor man rich. I believed this implicitly, and as the distance was not very great I came hither. Having arrived, I unreservedly accepted as true all the statements made by your disciples, and was only afraid lest the opportunity might never come of putting them triumphantly to the proof I knew not what part of space my body occupied, nor yet where danger lurked. My mind was simply One, and material objects thus offered no resistance. That is all. But now, having discovered that your disciples were deceiving me, my inner man is thrown into a state of doubt and perplexity, while outwardly my senses of sight and hearing re-assert themselves. When I reflect that I have just had a providential escape from being drowned and burned to death, my heart within me freezes with horror, and my limbs tremble with fear. I shall never again have the courage to go near water or fire.'

From that time forth, when Mr. Fan's disciples happened to meet a beggar or a poor horse-doctor on the road, so far from jeering at him, they would actually dismount and offer him a humble salute.

Zaiwo heard this story, and told it to Confucius. 'Is this so strange to you?' was the reply. 'The man of perfect faith can extend his influence to inanimate things and disembodied spirits; he can move heaven and Earth, and fly to the six cardinal points without encountering any hindrance. His powers are not confined to walking in perilous places and passing through water and fire. If Shang Qiuwai, who put his faith in falsehoods, found no obstacle in external matter, how much more certainly will that be so when both parties are equally sincere! Young man, bear this in mind.'



The Keeper of Animals under King Xuan, of the Zhou dynasty, had an assistant named Liangyang, who was skilled in the management of wild birds and beasts. When he fed them in their park-enclosure, all the animals showed themselves tame and tractable, although they comprised tigers, wolves, eagles and ospreys. Male and female freely propagated their kind, and their numbers multiplied. The different species lived promiscuously together, yet they never clawed nor bit one another.

The King was afraid lest this man's secret should die with him, and commanded him to impart it to the Keeper. So Liangyang appeared before the Keeper and said: 'I am only a humble servant, and have really nothing to impart. I fear his Majesty thinks I am hiding something from you. With regard to my method of feeding tigers, all I have to say is this: when yielded to, they are pleased; when opposed, they are angry. Such is the natural disposition of all living creatures. But neither their pleasure nor their anger is manifested without a cause. Both are really excited by opposition.

'In feeding tigers, then, I avoid giving them either live animals or whole carcasses, lest in the former case the act of killing, in the latter the act of tearing them to pieces, should excite them to fury. Again, I time their periods of hunger and repletion, and I gain a full understanding of the causes of their anger. Tigers are of a different species from man, but, like him, they respond to those who coax them with food, and consequently the act of killing their victims tends to provoke them. This being so, I should not think of opposing them and thus provoking their anger; neither do I humor them and thus cause them to feel pleased. For this feeling of pleasure will in time be succeeded by anger, just as anger must invariably be succeeded by pleasure. Neither of these states hits the proper mean. Hence it is my aim to be neither antagonistic nor compliant, so that the animals regard me as one of themselves. Thus it happens that they walk about the park without regretting the tall forests and the broad marshes, and rest in the enclosure without yearning for the lonely mountains and the dark valleys. Such are the principles which have led to the results you see.'



There was once a man, a sailor by profession, who was very fond of sea-gulls. Every morning he went into the sea and swam about in their midst, at which times a hundred gulls and more would constantly flock about him.

One day his father said to him: 'I am told that seagulls swim about with you in the water. I wish you would catch one or two for me to make pets of.' On the following day, the sailor went down to the sea as usual, but lo! the gulls only wheeled about in the air and would not alight.



Zhao Xiangzi led out a company of a hundred thousand men to hunt in the Central Mountains. Lighting the dry undergrowth, they set fire to the whole forest, and the glow of the flames was visible for a hundred miles around. Suddenly a man appeared, emerging from a rocky cliff, and was seen to hover in the air amidst the flames and the smoke. Everybody took him for a disembodied spirit. When the fire had passed, he walked quietly out, and showed no trace of having been through the ordeal. Xiangzi marveled thereat, and detained him for the purpose of careful examination. In bodily form he was undoubtedly a man, possessing the seven channels of sense, besides which his breathing and his voice also proclaimed him a man. So the prince inquired what secret power it was that enabled him to dwell in rock and to walk through fire. 'What do you mean by rock?' replied the man; 'what do you mean by fire?' Xiangzi said: 'What you just now came out of is rock; what you just now walked through is fire.' 'I know nothing of them,' replied the man.

The incident came to the ears of Marquis Wen of the Wei State, who spoke to Zixia about it, saying: 'What an extraordinary man this must be!' 'From what I have heard the Master say,' replied Zixia, 'the man who achieves harmony with Dao enters into close unison with external objects, and none of them has the power to harm or hinder him. Passing through solid metal or stone, walking in the midst of fire or on the surface of water — all these things become possible to him.' 'Why, my friend,' asked the Marquis, 'cannot you do all this? 'I have not yet succeeded,' said Zixia, 'in cleansing my heart of impurities and discarding Wisdom. I can only find leisure to discuss the matter in tentative fashion.' 'And why,' pursued the Marquis, 'does not the Master himself perform these feats?' 'The Master,' replied Zixia, 'is able to do these things, but he is also able to refrain from doing them.' Which answer hugely delighted the Marquis.



There may be similarity in understanding without similarity in outward form. There may also be similarity in form without similarity in understanding. The Sage embraces similarity of understanding and pays no regard to similarity of form. The world in general is attracted by similarity of form, but remains indifferent to similarity of understanding. Those creatures that resemble them in shape they love and consort with; those that differ from them in shape they fear and keep at a distance. The creature that has a skeleton seven feet long, hands differently shaped from the feet, hair on its head, and an even set of teeth in its jaws, and walks erect, is called a man. But it does not follow that a man may not

have the mind of a brute. Even though this be the case, other men will still recognize him as one of their own species in virtue of his outward form. Creatures which have wings on the back or horns on the head, serrated teeth or extensile talons, which fly overhead or run on all fours, are called birds and beasts. But it does not follow that a bird or a beast may not have the mind of a man. Yet, even if this be so, it is nevertheless assigned to another species because of the difference in form.

Paoxi, Nukua, Shennung and Xiahou had serpents' bodies, human faces, ox-heads and tigers' snouts. Thus, their forms were not human, yet their virtue was of the saintliest. Jie of the Xia dynasty, Zhou of the Yin, Huan of the Lu State, and Mu of the Zhu State, were in all external respects, as facial appearance and possession of the seven channels of sense, like unto other men; yet they had the minds of savage brutes. In seeking perfect understanding, men attend to the outward form alone, which will not bring them near to it.

When the Yellow Emperor fought with Yenti on the field of Panzhuan, his vanguard was composed of bears, wolves, panthers, lynxes and tigers, while his ensign-bearers were eagles, ospreys, falcons and kites. This was forcible impressment of animals into the service of man. The Emperor Yao entrusted Gui with the regulation of music.

When the latter tapped the musical stone in varying cadence, all the animals danced to the sound of the music. When the Shao in its nine variations was heard on the flute, the phoenix itself flew down to assist. This was the attraction of

animals by the power of music. In what, then, do the minds of birds and beasts differ from the minds of men? Their shapes and the sounds they utter are different from ours, and they know no way of communicating with us. But the wisdom and penetration of the Sage are unlimited: that is why he is able to lead them, to do his bidding. The intelligence of animals is innate, even as that of man. Their common desire is for self-preservation, but they do not borrow their knowledge from men. There is pairing between the male and the female, and mutual attachment between the mother and her young. They shun the open plain and keep to the mountainous parts; they flee the cold and make for warmth; when they settle, they gather in flocks; when they travel, they preserve a fixed order. The young ones are stationed in the middle, the stronger ones place themselves on the outside. They show one another the way to the drinking-places, and call to their fellows when there is food. In the earliest ages, they lived and moved about in company with man. It was not until the age of emperors and kings that they began to be afraid and broke away into scattered bands. And now, in this final period, they habitually hide and keep out of man's way so as to avoid injury at his hands. At the present day, the Jieshi in the far east can in many cases interpret the language of the six domestic animals, although they have probably but an imperfect understanding of it.

In remote antiquity, there were men of divine enlightenment who were perfectly acquainted with the feelings and habits of all living things, and thoroughly understood the languages of the various species. They brought them together, trained them, and admitted them to their society, exactly like human beings. . . . These sages declared that, in mind and understanding, there was no wide gulf between any of the living species endowed with blood and breath. And therefore,

knowing that this was so, they omitted nothing from their course of training and instruction.



Huiyang went to visit Prince Kang of the Song State. The Prince, however, stamped his foot, rasped his throat, and said angrily: 'The things I like are courage and strength. I am not fond of your good and virtuous people. What can a stranger like you have to teach me? 'I have a secret,' replied Huiyang, 'whereby my opponent, however brave or strong, can be prevented from harming me either by thrust or by blow. Would not your Highness care to know that secret?' 'Capital!' exclaimed Kang; 'that is certainly something I should like to hear about.' Huiyang went on: 'To render ineffectual the stabs and blows of one's opponent is indeed to cover him with shame. But my secret is one which will make your opponent, however brave or strong, afraid to stab or to strike at all! His being afraid, however, does not always imply that he has not the will to do so. Now, my secret method operates so that even the will is absent. Not having the will to harm, however, does not necessarily connote the desire to love and to do good. But my secret is one whereby every man, woman and Child in the Empire shall be inspired with the friendly desire to love and do good to one another! This is something that transcends all social distinctions, and is much better than the mere possession of courage and strength. Has your Highness no mind to acquire such a secret as this?' 'Nay,' said the Prince, 'I am anxious to learn it. What is the secret, pray?' 'Nothing else,' replied Huiyang, 'than the Teachings of Confucius and Mozi.

Neither of these two men possessed any land, and yet they were princes; they held no official rank, and yet they were leaders. All the inhabitants of the Empire, old and young, used to crane their necks and stand on tiptoe to catch a glimpse of them. For it was their object to bring peace and happiness to all. Now, your Highness is lord of ten thousand chariots. If you are sincere in your purpose, all the people within the four borders of your realm will reap the benefit, and the fame of your virtue will far exceed that of Confucius or of Mozi.'

The Prince of Song found himself at loss for an answer, and Huiyang quickly withdrew. Then the Prince turned to his courtiers and said: 'A forcible argument! This stranger has carried me away by his eloquence.'



The Daoist Immortal He Xian'gu

BOOK III

KING MU OF ZHOU

周穆王篇

*I*n the time of King Mu of Zhou, there was a magician who came from a kingdom in the far west. He could pass through fire and water, penetrate metal and stone, overturn mountains and make rivers flow backwards, transplant whole towns and cities, ride on thin air without falling, encounter solid bodies without being obstructed. There was no end to the countless variety of changes and transformations which he could effect; and, besides changing the external form, he could also spirit away men's internal cares.

King Mu revered him as a god, and served him like a prince. He set aside for his use a spacious suite of apartments, regaled him with the daintiest of food, and selected a number of singing-girls for his express gratification. The magician, however, condemned the King's palace as mean, the cooking as rancid, and the concubines as too ugly to live with. So King Mu had a new building erected to please him. It was built entirely of bricks and wood, and gorgeously decorated in red and white, no skill being spared in its construction. The five royal treasuries were empty by the time that the new pavilion was complete. It stood six thousand feet high, over-topping Mount Zhongnan, and it was called Touch-the-sky Pavilion. Then the King proceeded to fill it with maidens, selected from Zheng and Wei, of the most exquisite and delicate beauty. They were anointed with fragrant perfumes, adorned with moth-eyebrows, provided with jeweled hairpins

and earrings, and arrayed in the finest silks, with costly satin trains. Their faces were powdered, and their eyebrows pencilled, their girdles were studded with precious stones. All manner of sweet-scented plants filled the palace with their odours, and ravishing music of the olden time was played to the honored guest. Every month he was presented with fresh and costly raiment; every morning he had set before him some new and delicious food.

The magician could not well refuse to take up his abode in this palace of delight. But he had not lived there very long before he invited the King to accompany him on a jaunt. So the King clutched the magician's sleeve, and soared up with him higher and higher into the sky, until at last they stopped, and lo! they had reached the magician's own palace. This palace was built with beams of gold and silver, and incrusts with pearls and jade. It towered high above the region of clouds and rain, and the foundations whereon it rested were unknown. It appeared like a stupendous cloud-mass to the view. The sights and sounds it offered to eye and ear, the scents and flavours which abounded there, were such as exist not within mortal ken. The King verily believed that he was in the Halls of Paradise, tenanted by God Himself, and that he was listening to the mighty music of the spheres. He gazed at his own palace on the Earth below, and it seemed to him no better than a rude pile of clods and brushwood.

It seemed to the King as if his stay in this place lasted for several decades, during which he gave no thought to his own kingdom. Then the magician invited him to make another journey, and in the new region they came to, neither sun nor moon could be seen in the heavens above, nor any rivers or seas below. The King's eyes were dazed by the quality of the light, and he lost the power of vision; his ears

were stunned by the sounds that assailed them, and he lost the faculty of hearing. The framework of his bones and his internal organs were thrown out of gear and refused to function. His thoughts were in a whirl, his intellect became clouded, and he begged the magician to take him back again. Thereupon, the magician gave him a shove, and the King experienced a sensation of falling through space. . . .

When he awoke to consciousness, he found himself sitting on his throne just as before, with the selfsame attendants round him. He looked at the wine in front of him, and saw that it was still full of sediment; he looked at the viands, and found that they had not yet lost their freshness. He asked where he had come from, and his attendants told him that he had only been sitting quietly there. This threw King Mu into a reverie, and it was three months before he was himself again. Then he made further inquiry, and asked the magician to explain what had happened. 'Your Majesty and I,' replied the magician, 'were only wandering about in the spirit, and, of course, our bodies never moved at all. What essential difference is there between that sky-palace we lived in and your Majesty's palace on Earth, between the spaces we travelled through and your Majesty's own park? During your retirement from public affairs, you have been in a perpetual state of doubt as to the reality of your experience. But in a universe where changes are everlasting in progress, and fast and slow are purely relative conceptions, how can the Ideal ever be fully attained?'



Lao Zhengzi went to learn magic from the venerable Yinwen. After a period of three years, having obtained no communication, he humbly asked permission to go home. Yinwen bowed, and led him into the inner apartment. There, having dismissed his attendants, he spoke to him as follows: 'Long ago, when Lao Zi [the Old Master] was setting out on his journey to the West, he addressed me and said: "All that has the breath of life, all that possesses bodily form, is mere illusion. The point at which creation begins, the change effected by the Dual Principles — these are called respectively Life and Death. That which is under Liezi's workings of Destiny is called Evolution; that which produces and transforms bodily substance is called Illusion. The ingenuity of the Creative Power is mysterious, and its operations are profound. In truth, it is inexhaustible and eternal. The ingenuity of that which causes material form is patent to the eye, and its operations are superficial. Therefore it arises anon, and anon it vanishes. "Only one who knows that Life is really Illusion, and that Death is really Evolution, can begin to learn magic from me. You and I are both illusions. What need, then, to make a study of the subject?'

Lao Zhengzi returned home, and for three months pondered deeply over the words of the Venerable Yinwen. Subsequently, he had the power of appearing or disappearing at will; he could reverse the order of the four seasons, produce thunderstorms in winter and ice in summer, make flying things creep and creeping things fly. But to the end of his days he never published the secret of his art, so that it was not handed down to after generations.



The Master Liezi said: 'A dream is something that comes into contact with the mind; an external event is something that impinges on the body. Hence our feelings by day and our dreams by night are the result of contacts made by mind or body. It follows that if we can concentrate the mind in abstraction, our feelings and our dreams will vanish of themselves. Those who rely on their waking perceptions will not argue about them. Those who put faith in dreams do not understand the processes of change in the external world.

“The pure men of old passed their waking existence in self-oblivion, and slept without dreams.” How can this be dismissed as an empty phrase?



Mr. Yin of Zhou was the owner of a large estate who harried his servants unmercifully, and gave them no rest from morning to night. There was one old servant in particular whose physical strength had quite left him, yet his master worked him all the harder. All day long he was groaning as he went about his work, and when night came he was reeling with fatigue and would sleep like a log. His spirit was then free to wander at will, and every night he dreamt that he was a king, enthroned in authority over the multitude, and controlling the affairs of the whole State. He took his Pleasure in palaces and belvederes, following his own fancy in everything, and his happiness was beyond compare. But when he awoke, he was servant once more. To some one who condoled with him on his hard lot

the old man replied: 'Human life may last a hundred years, and the whole of it is equally divided into nights and days. In the daytime I am only a slave, it is true, and my misery cannot be gainsaid. But by night I am a king, and my happiness is beyond compare. So what have I to grumble at?'

Now, Mr. Yin's mind was full of worldly cares, and he was always thinking with anxious solicitude about the affairs of his estate. Thus he was wearing out mind and body alike, and at night he also used to fall asleep utterly exhausted. Every night he dreamt that he was another man's servant, running about on menial business; of every description, and subjected to every possible kind of abuse and ill-treatment. He would mutter and groan in his sleep, and obtained no relief until morning came. This state of things at last resulted in a serious illness, and Mr. Yin besought the advice of a friend. 'Your station in life,' his friend said, 'is a distinguished one, and you have wealth and property in abundance. In these respects you are far above the average. If at night you dream that you are a servant and exchange ease for affliction, that is only the proper balance in human destiny. What you want is that your dreams should be as pleasant as your waking moments. But that is beyond your power to compass.' On hearing what his friend said, Mr. Yin lightened his servant's toil, and allowed his own mental worry to abate; whereupon his malady began to decrease in proportion.



A man was gathering fuel in the Zheng State when he fell in with a deer that had been startled from its usual haunts. He gave chase, and succeeded in killing it. He

was overjoyed at his good luck; but, for fear of discovery, he hastily concealed the carcass in a dry ditch, and covered it up with brushwood. Afterwards, he forgot the spot where he had hidden the deer, and finally became convinced that the whole affair was only a dream. He told the story to people he met as he went along; and one of those who heard it, following the indications given, went and found the deer. On reaching home with his booty, this man made the following statement to his wife: 'Once upon a time,' he said, 'a wood-cutter dreamt that he had got a deer, but couldn't remember the place where he had put it. Now I have found the deer, so it appears that his dream was a true dream.' 'On the contrary,' said his wife, 'it is you who must have dreamt that you met a wood-cutter who had caught a deer. Here you have a deer, true enough. But where is the wood-cutter? it is evidently your dream that has come true.' 'I have certainly got a deer,' replied her husband; 'so what does it matter to us whether it was his dream or mine?'

Meanwhile, the wood-cutter had gone home, not at all disgusted at having lost the deer. But the same night, he saw in a dream the place where he had really hidden it, and he also dreamt of the man who had taken it. So, the next morning, in accordance with his dream, he went to seek him out in order to recover the deer. A quarrel ensued, and the matter was finally brought before the magistrate, who gave judgment in these terms: 'You,' he said to the wood-cutter, 'began by really killing a deer, but wrongly thought it was a dream. Then you really dreamt that you had got the deer, but wrongly took the dream to be a reality. The other man really took your deer, which he is now disputing with you. His wife, on the other hand, declares that he saw both man and deer in a dream, so that nobody can be said to have killed the deer at all. Meanwhile, here is the deer itself in court, and you had better divide it between you.'

The case was reported to the Prince of the Zheng State, who said: 'Why, the magistrate must have dreamt the whole thing himself!' The question was referred to the Prime Minister, but the latter confessed himself unable to disentangle the part that was a dream from that part that was not a dream. 'If you want to distinguish between waking and dreaming,' he said, 'only the Yellow Emperor or Confucius could help you. But both these sages are dead, and there is nobody now alive who can draw any such distinction. So the best thing you can do is to uphold the magistrate's decision.'



Yang Li Huazi, of the Song State, was afflicted in middle age by loss of memory. Anything he received in the morning he had forgotten by the evening, anything he gave away in the evening he had forgotten the next morning. Out-of-doors, he forgot to walk; indoors, he forgot to sit down. At any given moment, he had no recollection of what had just taken place; and a little later on, he could not even recollect what had happened then. All his family were perfectly disgusted with him. Fortune-tellers were summoned, but their divinations proved unsuccessful; Wizards were sought out, but their exorcisms were ineffectual; physicians were called in, but their remedies were of no avail. At last, a learned professor from the Lu State volunteered his services, declaring that he could effect a cure. Huazi's wife and family immediately offered him half their estate if only he would tell them how to set to work. The professor replied: 'This is a case which cannot be dealt with by means of auspices and diagrams; the evil cannot be removed by

prayers and incantations, nor successfully combated by drugs and potions. What I shall try to do is to influence his mind and turn the current of his thoughts; in that way a cure is likely to be brought about.'

Accordingly, the experiment was begun. The professor exposed his patient to cold, so that he was forced to beg for clothes; subjected him to hunger, so that he was fain to ask for food; left him in darkness, so that he was obliged to search for light. Soon, he was able to report progress to the sons of the house, saying gleefully: 'The disease can be checked. But the methods I shall employ have been handed down as a secret in my family, and cannot be made known to the public. All attendants must, therefore, be kept out of the way, and I must be shut up alone with my patient.' The professor was allowed to have his way, and for the space of seven days no one knew what was going on in the sick man's chamber. Then, one fine morning, the treatment came to an end, and, wonderful to relate, the disease of so many years' standing had entirely disappeared!

No sooner had Huazi regained his senses, however, than he flew into a great rage, drove his wife out of doors, beat his sons, and, snatching up a spear, hotly pursued the professor through the town. On being arrested and asked to explain his conduct, this is what he said: 'Lately when I was steeped in forgetfulness, my senses were so benumbed that I was quite unconscious of the existence of the outer world. But now I have been brought suddenly to a perception of the events of half a lifetime. Preservation and destruction, gain and loss, sorrow and joy, love and hate have begun to throw out their myriad tentacles to invade my peace; and these emotions will, I fear, continue to keep my mind in the state of turmoil that I

now experience. Oh! if I could but recapture a short moment of that blessed oblivion!



There was once a man who, though born in Yen, was brought up in Zhu, and it was only in his old age that he returned to his native country. On the way thither, as they were passing through the Jin State, a fellow-traveller played a practical joke on him. Pointing to the city he said: 'Here is the capital of the Yen State'; whereupon the old man flushed with excitement. Pointing out a certain shrine, he told him that it was his own village altar, and the old man heaved a deep sigh. Then he showed him a house, and said: 'This is where your ancestors lived'; and the tears welled up in his eyes. Finally, a mound was pointed out to him as the tomb where his ancestors lay buried, whereupon the old man could control himself no longer, and wept aloud. But his fellow-traveller burst into roars of laughter. 'I have been hoaxing you,' he cried; 'this is only the Jin State.' His victim was greatly mortified; and when he arrived at his journey's end, and really did see before him the city and altars of Yen, with the actual abode and tombs of his ancestors. his emotion was much less acute.



Confucius presenting Buddha to Laozi

BOOK IV

CONFUCIUS

仲尼篇

A high official from Shang paid a visit to Confucius 'You are a sage, are you not?' he inquired. 'A sage!' replied Confucius. 'How could I venture to think so? I am only a man with a wide range of learning and information.' The Minister then asked: 'Were the Three Kings sages?' 'The Three Kings,' replied Confucius, 'were great in the exercise of wisdom and courage. I do not know, however, that they were sages.' 'What of the Five Emperors? Were they not sages?' 'The Five Emperors excelled in the exercise of altruism and righteousness. I do not know that they were sages.' 'And the Three Sovereigns: surely they were sages?' 'The Three Sovereigns excelled in the virtues that were suited to their age. But whether they were sages or no I really cannot say.'

'Why, who is there, then,' cried the Minister, much astonished, 'that is really a sage?' The expression of Confucius' countenance changed, and he replied after a pause: 'Among the people of the West a true sage dwells. He governs not, yet there is no disorder. He speaks not, yet he is naturally trusted. He makes no reforms, yet right conduct is spontaneous and universal. So great and incomprehensible is he that the people can find no name to call him by. I suspect that this man is a sage, but whether in truth he is a sage or is not a sage I do not know.'

The Minister from Shang meditated awhile in silence. Then he said to himself:
'Confucius is making a fool of me!'



When the Master Liezi took up his abode in Nanguo the number of those who settled down with him was past reckoning, though one were to count them day by day. Liezi, however, continued to live in retirement, and every morning would hold discussions with them, the fame of which spread far and wide.

Nan Guozi was his next-door neighbor, but for twenty years no visit passed between them, and when they met in the street they made as though they had not seen each other.

Liezi's disciples felt convinced that there was enmity between their Master and Nan Guozi; and at last, one who had come from the Zhu State spoke to Liezi about it, saying: 'How comes it, Sir, that you and Nan Guozi are enemies?' 'Nan Guozi,' replied the Master, 'has the appearance of fullness, but his mind is a blank. His ears do not hear, his eyes do not see, his mouth does not speak, his mind is devoid of knowledge, his body free from agitation. What would be the object of visiting him? However, we will try, and you shall accompany me thither to see.' Accordingly, forty of the disciples went with him to call on Nan Guozi, who

turned out to be a repulsive-looking creature with whom they could make no contact. He only gazed blankly at Liezi. Mind and body seemed not to belong together, and his guests could find no means of approach.

Suddenly, Nan Guozi singled out the back row of Liezi's disciples, and began to talk to them quite pleasantly and simply, though in the tone of a superior.

The disciples were astonished at this, and when they got home again, all wore a puzzled expression. Their Master Liezi said to them: 'He who has reached the stage of thought is silent. He who has attained to perfect knowledge is also silent. He who uses silence in lieu of speech really does speak. He who for knowledge substitutes blankness of mind really does know. Without words and speaking not, without knowledge and knowing not, he really speaks and really knows. Saying nothing and knowing nothing, there is in reality nothing that he does not say, nothing that he does not know. This is how the matter stands, and there is nothing further to be said. Why are you thus astonished without cause?'



Lungshu said to Wenzhi: 'You are the master of cunning arts. I have a disease. Can you cure it, Sir?' 'I am at your service,' replied Wenzhi. 'But please let me know first the symptoms of your disease.' 'I hold it no honor,' said Lungshu, 'to be praised in my native village, nor do I consider it a disgrace to be decried in my native State. Gain excites in me no joy, and loss no sorrow. I look upon life in the

same light as death, upon riches in the same light as poverty, upon my fellow-men as so many swine, and upon myself as I look upon my fellow-men. I dwell in my home as though it were a mere caravanserai, and regard my native district with no more feeling than I would a barbarian State. Afflicted as I am in these various ways, honors and rewards fail to rouse me, pains and penalties to overawe me, good or bad fortune to influence me, joy or grief to move me. Thus I am incapable of serving my sovereign, of associating with my friends and kinsmen, of directing my wife and Children, or of controlling my servants and retainers.

What disease is this, and what remedy is there that will cure it?'

Wenzhi replied by asking Lungshu to stand with his back to the light, while he himself faced the light and looked at him intently. 'Ah!' said he after a while, 'I see that a good square inch of your heart is hollow. You are within an ace of being a true sage. Six of the orifices in your heart are open and clear, and only the seventh is blocked up. This, however, is doubtless due to the fact that you are mistaking for a disease that which is really divine enlightenment. It is a case in which my shallow art is of no avail.'



Puze, in the Zheng State, was rich in wise men, and Dongli in men of administrative talent. Among the vassals of Puze was a certain Bo Fengzi, who happened to travel through Dongli and had a meeting with Dengxi.

The latter cast a glance at his followers, and asked them, with a smile: 'Would you like to see me have some sport with this stranger?' They understood what he would be at, and assented. Dengxi then turned to Bo Fengzi. 'Are you acquainted with the true theory of Sustentation?' he inquired. 'To receive sustenance from others, through inability to support oneself, places one in the category of dogs and swine. It is man's prerogative to give sustenance to other creatures, and to use them for his own purposes. That you and your fellows are provided with abundant food and comfortable clothing is due to us administrators. Young and old, you herd together, and are penned up like cattle destined for the shambles: in what respect are you to be distinguished from dogs and swine?'

Bo Fengzi made no reply, but one of his company, disregarding the rules of precedence, stepped forward and said: 'Has your Excellency never heard of the variety of craftsmen in Qi and Lu? Some are skilled potters and carpenters, others are clever workers in metal and leather; there are good musicians, trained scribes and accountants, military experts and men learned in the ritual of ancestor-worship. All kinds of talent are there fully represented. But without proper organization, these craftsmen cannot be usefully employed. But those who organize them lack knowledge, those who employ them lack technical ability, and therefore they make use of those who have both knowledge and ability. So it is really we who may be said to employ the Government administrators. What is it, then, that you are boasting about?'

Dengxi could think of nothing to say in reply. He glanced round at his disciples and retreated.



The Four Sages of Mount Shang

BOOK V

Q & A WITH DANG

湯問篇

Dang of Yin questioned Xia Ko, saying: 'In the beginnings of antiquity, did individual things exist?'

'If things did not exist then,' replied Xia Ko, 'how could they be in existence now? Or will the men of future ages be right in denying the existence of things at the present time?'

'Things in that case,' pursued Dang, 'have no before nor after?'

Xia Ko replied: 'To the beginning and end of things there is no precise limit. Beginning may be end, and end may be beginning. How can we conceive of any fixed period to either? But when it comes to something outside matter in space, or anterior to events in time, our knowledge fails us.'

'Then upwards and downwards and in every direction space is a finite quantity?'

Ko replied: 'I do not know.'

Dang asked the question again with more insistence, and Ko said: 'If there is nothing in space, then it is infinite; if there is something, then that something must have limits. How can I tell which is true? But beyond infinity there must again exist non-infinity, and within the unlimited again that which is not unlimited. It is this consideration — that infinity must be succeeded by non-infinity, and the unlimited by the not-unlimited — that enables me to apprehend the infinity and unlimited extent of space, but does not allow me to conceive of its being finite and limited.'



Dang continued his inquiries, saying: 'What is there beyond the Four Seas?'

Ko replied: 'Just what there is here in the province of Qi.'

'How can you prove that?' asked Dang.

'When traveling eastwards,' said Ko, 'I came to the land of Ying, where the inhabitants were nowise different from those in this part of the country. I inquired about the countries east of Ying, and found that they, too, were similar to their

neighbor. Traveling westwards, I came to Pin, where the inhabitants were similar to our own countrymen. I inquired about the countries west of Pin, and found that they were again similar to Pin. That is how I know that the regions within the Four Seas, the Four Wildernesses and the Four Uttermost Ends of the Earth are nowise different from the country we ourselves inhabit. Thus, the lesser is always enclosed by a greater, without ever reaching an end. Heaven and Earth, which enclose the myriad objects of creation, are themselves enclosed in some outer shell. Enclosing heaven and Earth and the myriad objects within them, this outer shell is infinite and immeasurable. How do we know but that there is some mightier universe in existence outside our own? That is a question to which we can give no answer.

'Heaven and Earth, then, are themselves only material objects, and therefore imperfect. Hence it is that Kua of old fashioned many-colored blocks of stone to repair the defective parts. He cut off the legs of the Ao and used them to support the four corners of the heavens. Later on, Kung Kung fought with Zhuan Hsü for the throne, and, blundering in his rage against Mount Pu-Zhou, he snapped the pillar which connects Heaven and Earth. That is why Heaven dips downwards to the north-west, so that sun, moon and stars travel towards that quarter. The Earth, on the other hand, is now not large enough to fill up the south-east, so that all rivers and streams roll in that direction.'



The two mountains Taixing and Wangwu, which cover an area of 700 square li, and rise to an enormous altitude, originally stood in the south of the Ji district and north of Hoyang. The Simpleton of the North Mountain, an old man of ninety, lived opposite these mountains, and was vexed in spirit because their northern flanks blocked the way to travelers, who had to go all the way round. So he called his family together, and broached a plan. 'Let us,' he said, 'put forth our utmost strength to clear away this obstacle, and cut right through the mountains until we come to Hanyin. What say you?' They all assented except his wife, who made objections and said: 'My goodman has not the strength to sweep away a dunghill, let alone two such mountains as Taixing and Wangwu. Besides, where will you put all the Earth and stones that you dig up?' The others replied that they would throw them on the promontory of Pohai. So the old man, followed by his son and grandson, sallied forth with their pickaxes, and the three of them began hewing away at the rocks, and cutting up the soil, and carting it away in baskets to the promontory of Pohai. A widowed woman who lived near had a little boy who, though he was only just shedding his milk teeth, came skipping along to give them what help he could. Engrossed in their toil, they never went home except once at the turn of the season.

The Wise Old Man of the River-bend burst out laughing and urged them to stop. 'Great indeed is your witlessness!' he said. 'With the poor remaining strength of your declining years you will not succeed in removing a hair's breadth of the mountain, much less the whole vast mass of rock and soil.' With a sigh, the Simpleton of the North Mountain replied: 'Surely it is you who are narrow-minded and unreasonable. You are not to be compared with the widow's son, despite his puny strength. Though I myself must die, I shall leave a son behind me, and through him a grandson. That grandson will beget sons in his turn, and

those soils will also have sons and grandsons. With all this posterity, my line will not die out, while on the other hand the mountain will receive no increment or addition. Why then should I despair of leveling it to the ground at last?' The Wise Old Man of the River-bend had nothing to say in reply.

One of the serpent-brandishing deities heard of the undertaking and, fearing that it might never be finished, went and told God Almighty, who was touched by the old man's simple faith, and commanded the two sons of Kua E to transport the mountains, one to the extreme north-east, the other to the southern corner of Yung.

Ever since then, the region lying between Ji in the north and Han in the south has been an unbroken plain.



Gonghu of Lu and Qiying of Zhao both fell ill at the same time, and called in the aid of the great Bianqiao. Bianqiao cured them both, and when they were well again he told them that the malady they had been suffering from was one that attacked the internal organs from without, and for that reason was curable by the application of vegetable and mineral drugs. 'But,' he added, 'each of you is also the victim of a congenital disease, which has grown along with the body itself. Would you like me now to grapple with this?' They said, 'Yes'; but asked to hear his diagnosis first. Bianqiao turned to Gonghu. 'Your mental powers,' he said, 'are

strong, but your willpower is weak. Hence, though fruitful in plans, you are lacking in decision. Qiying's mental powers, on the other hand, are weak, while his will-power is strong. Hence there is want of forethought, and he is placed at a disadvantage by the narrowness of his aim. Now, if I can effect an exchange of hearts between you, the good will be equally balanced in both.'

So saying, Bianqiao administered to each of them a potion of medicated wine, which threw them into a death-like trance lasting three days. Then, making an incision in their breasts, he took out each man's heart and placed it in the other's body, poulticing the wounds with herbs of marvelous efficacy.

When the two men regained consciousness, they looked exactly the same as before; and, taking their leave, they returned home. Only it was Gonghu who went to Qiying's house, where Qiying's wife and children naturally did not recognize him, while Qiying went to Gonghu's house and was not recognized either. This led to a lawsuit between the two families, and Bianqiao was called in as arbitrator. On his explaining how the matter stood, peace was once more restored.



King Mu of Zhou made a tour of inspection in the west. He crossed the Kunlun range, but turned back before he reached the Yen mountains. On his return journey, before arriving in China, a certain craftsman was presented to him, by

name Yenshi. King Mu received him in audience, and asked what he could do. 'I will do anything,' replied Yenshi, 'that your Majesty may please to command. But there is a piece of work, already finished, that I should like to submit first to your Majesty's inspection.' 'Bring it with you tomorrow,' said the King, 'and we will look at it together.' So Yenshi called again the next day, and was duly admitted to the royal presence. 'Who is that man accompanying you?' asked the King. 'That, Sire, is my own handiwork. He can sing and he can act.' The King stared at the figure in astonishment. It walked with rapid strides, moving its head up and down, so that any one would have taken it for a live human being. The craftsman touched its Jin, and it began singing, perfectly in tune. He touched its hand, and it started posturing, keeping perfect time. It went through any number of movements that fancy might happen to dictate. The King, looking on with his favourite concubine and the other inmates of his harem, could hardly persuade himself that it was not real.

As the performance was drawing to an end, the automaton winked his eye and made sundry advances to the ladies in attendance on the King. This, however, threw the King into a passion, and he would have put Yenshi to death on the spot had not the latter, in mortal terror, instantly pulled the automaton to pieces to let him see what it really was. And lo! it turned out to be merely a conglomeration of leather, wood, glue and paint, variously colored white, black, red and blue. Examining it closely, the King found all the internal organs complete — liver, gall, heart, lungs, spleen, kidneys, stomach and intestines — and, over these, again, muscles and bones and limbs with their joints, skin and teeth and hair, all of them artificial. Not a part but was fashioned with the utmost nicety and skill; and when it was put together again, the figure presented the same appearance as when first brought in. The King tried the effect of taking away the heart, and found that the

mouth would no longer utter a sound; he took away the liver, and the eyes could no longer see; he took away the kidneys, and the legs lost their power of locomotion.

Now the King was delighted. Drawing a deep breath, he exclaimed: 'Can it be that human skill is really on a par with that of the Creator?' And forthwith he gave an order for two extra chariots, in which he took home with him the craftsman and his handiwork.

Now, Panshu, with his cloud-scaling ladder, and Moti, with his flying kite, thought that they had reached the limits of human achievement. But when Yenshi's wonderful piece of work had been brought to their knowledge, the two philosophers never again ventured to boast of their mechanical skill, and ceased to busy themselves so frequently with the square and compasses.



Heiluan of Wei had a secret grudge against Qiu Pingchang, for which he slew him; and Laitan, the son of Qiu Pingchang, plotted vengeance against his father's enemy. Laitan's spirit was very fierce, but his body was very slight. You could count the grains of rice that he ate, and he was at the mercy of every gust of wind. For all the anger in his heart, he was not strong enough to take his revenge in open fight, and he was ashamed to seek help from others. So he swore that, sword in hand, he would cut Heiluan's throat unawares. This Heiluan was the most

ferocious character of his day, and in brute strength he was a match for a hundred men. His bones and sinews, skin and flesh were cast in superhuman mould. He would stretch out his neck to the blade or bare his breast to the arrow, but the sharp steel would bend or break, and his body show no scar from the Impact. Trusting to his native strength, he looked disdainfully upon Laitan as a mere fledgling.

Laitan had a friend Shentuo, who said to him: 'You have a bitter feud against Heiluan, and Heiluan treats you with sovereign contempt. What is your plan of action?' Shedding tears, Laitan besought his friend's counsel. 'Well,' said Shentuo, 'I am told that Zhou Kong of Wei has inherited, through an ancestor, a sword formerly possessed by the Yin Emperors, of such magical power that a mere boy wielding it can put to flight the embattled hosts of an entire army. Why not sue for the loan of this sword?' Acting on this advice, Laitan betook himself to Wei and had an interview with Zhou Kong. Following the usage of supplicants, he first went through the ceremony of handing over his wife and Children, and then stated his request. 'I have three swords,' replied Zhou Kong, 'but with none of them can you kill a man. You may choose which you like. First, however, let me describe their qualities. The first sword is called "Light-absorber". It is invisible to the eye, and when you swing it you cannot tell that there is anything there. Things struck by it retain an unbroken surface, and it will pass through a man's body without his knowing it. The second is called "Shadow-receiver". If you face north and examine it at the point of dawn, when darkness melts into light, or in the evening, when day gives way to dusk, it appears misty and dim, as though there were something there, the shape of which is not discernible. Things struck by it give out a low sound, and it passes through men's bodies without causing them any pain. The third is called "Night-tempered", because in broad daylight

you only see its outline and not the brightness of its blade, while at night you see not the sword itself but the dazzling light which it emits. The objects which it strikes are cleft through with a sibilant sound, but the line of cleavage closes up immediately. Pain is felt, but no blood remains on the blade.

'These three precious heirlooms have been handed down for thirteen generations, but have never been in actual use. They Liezi stored away in a box, the seals of which have never been broken.' 'In spite of what you tell me,' said Laitan, 'I should like to borrow the third sword.' Zhou Kong then returned his wife and Children to him, and they fasted together for seven days. On the seventh day, in the dusk of evening, he knelt down and presented the third sword to Laitan, who received it with two low obeisances and went home again.

Grasping his new weapon, Laitan now sought out his enemy, and found him lying in a drunken stupor at his window. He cut clean through his body in three places between the neck and the navel, but Heiluan was quite unconscious of it. Thinking he was dead, Laitan made off as fast as he could, and happening to meet Heiluan's son at the door, he struck at him three times with his sword. But it was like hitting the empty air. Heiluan's son laughed and said: 'Why are you motioning to me in that silly way with your hand?'

Realizing at last that the sword had no power to kill a man, Laitan heaved a sigh and returned home.

When Heiluan recovered from the effects of his debauch, he was angry with his wife: 'What do you mean by letting me Liezi exposed to a draught?' he growled; 'it has given me a sore throat and aching pains in the small of my back.' 'Why,' said his son, 'I am also feeling a pain in my body, and a stiffness in my limbs. Laitan, you know, was here a little time ago and, meeting me at the door, made three gestures, which seem somehow to have been the cause of it. How he hates us, to be sure!'



The Daoist Immortal Cao Guojiu

BOOK VI

EFFORT AND DESTINY

力命篇

*E*ffort said to Destiny: 'Your achievements are not equal to mine.'

'Pray what do you achieve in the working of things,' replied Destiny, 'that you would compare yourself with me?'

'Why,' said Effort, 'the length of man's life, his measure of success, his rank, and his wealth, are all things which I have the power to determine.'

To this, Destiny made reply: 'Pengzu's wisdom did not exceed that of Yao and Shun, yet he lived to the age of eight hundred. Yen Yuan's ability was not inferior to that of the average man, yet he died at the early age of thirty-two. The virtue of Confucius was not less than that of the feudal princes, yet he was reduced to sore straits between Chen and Cai. The conduct of Zhou, of the Yin dynasty, did not surpass that of the Three Men of Virtue, yet he occupied a kingly throne. Jizha would not accept the overlordship of Wu, while Tian Heng usurped sole power in Qi. Boyi and Shuqi starved to death at Shouyang, while Jishi waxed rich at Zhanqin. If these results were compassed by your efforts, how is it that you allotted long life to Pengzu and an untimely death to Yenyuan; that you awarded

discomfiture to the sage and success to the impious, humiliation to the wise man and high honours to the fool, poverty to the good and wealth to the wicked?

'If, as you say,' rejoined Effort, 'I have really no control over events, is it not, then, owing to your management that things turn out as they do?'

Destiny replied: 'The very name “Destiny” shows that there can be no question of management in the case. When the way is straight, I push on; when it is crooked, I put up with it. Old age and early death, failure and success, high rank and humble station, riches and poverty — all these come naturally and of themselves. How can I know anything about them?



YangZhu had a friend called Jiliang, who fell ill. In seven days' time his illness had become very grave; medical aid was summoned, and his sons stood weeping round his bed. Jiliang said to YangZhu: 'Such excess of emotion shows my Children to be degenerate. Will you kindly sing them something which will enlighten their minds?' YangZhu then chanted the following words:

'How can men be aware of things outside God's ken? Over misfortune man has no control, and can look for no help from God. Have doctors and wizards this knowledge that you and I have not?'

The sons, however, did not understand, and finally called in three physicians, Dr. Jiao, Dr. Yu and Dr. Lu. They all diagnosed his complaint; and Dr Jiao delivered his opinion first: 'The hot and cold elements of your body,' he said to Jiliang, 'are not in harmonious accord, and the impermeable and infundibular parts are mutually disproportionate. The origin of your malady is traceable to disordered appetites, and to the dissipation of your vital essence through worry and care. Neither God nor devil is to blame. Although the illness is grave, it is amenable to treatment.' Jiliang said: 'You are only one of the common ruck,' and speedily got rid of him. Then Dr. Yu came forward and said: 'You were born with too little nervous force, and were too freely fed with mother's milk. Your illness is not one that has developed in a matter of twenty-four hours; the causes which have led up to it are of gradual growth. It is incurable.' Jiliang replied: 'You are a good doctor,' and told them to give him some food. Lastly, Dr. Lu said: 'Your illness is attributable neither to God, nor to man, nor to the agency of spirits. It was already fore-ordained in the mind of Providence when you were endowed with this bodily form at birth. What possible good can herbs and drugs do you?' 'You are a heaven-born physician indeed!' cried Jiliang; and he sent him away laden with presents.

Not long after, his illness disappeared of itself.



Duke Jing of Qi was traveling across the northern flank of the Ox-mountain in the direction of the capital. Gazing at the view before him, he burst into a flood of tears, exclaiming: 'What a lovely scene! How verdant and luxuriantly wooded! To think that some day I must die and leave my kingdom, passing away like running water! If only there were no such things as death, nothing should induce me to stir from this spot.' Two of the Ministers in attendance on the Duke, taking their cue from him, also began to weep, saying: 'We, who are dependent on your Highness's bounty, whose food is of an inferior sort, who have to ride on broken-down hacks or in creaking carts — even we do not want to die!'

Yenzi, meanwhile, was standing by, with a broad smile on his face. The Duke wiped away his tears and, looking at him, said: 'To-day I am stricken with grief on my journey, and both Kong and Zhu mingle their tears with mine. How is it that you alone can smile? Yenzi replied: 'If the worthy ruler were to remain in perpetual possession of his realm, Duke Tai and Duke Huan would still be exercising their sway. If the bold ruler were to remain in perpetual possession, Duke Zhuang and Duke Ling would still be ruling the land. But if all these rulers were now in possession, where would your Highness be? Why, standing in the furrowed fields, clad in coir cape and hat! Condemned to a hard life on Earth, you would have had no time, I warrant, for brooding over death. Again, how did you yourself come to occupy this throne? By a series of successive reigns and removals, until at last your turn came. And are you alone going to weep and lament over this order of things? That is pure selfishness. it was the sight of these two objects — a self-centred prince and his fawning attendants — that set me quietly laughing to myself just now.'

Duke Jing felt much ashamed. Raising his goblet, he filled himself one cup, and his obsequious courtiers two cups of wine apiece.



There was once a man, Wu Dongmen of Wei, who when his son died testified no grief. His house-steward said to him: 'The love you bore your son could hardly be equalled by that of any other parent. Why, then, do you not mourn for him now that he is dead?' 'There was a time,' replied Wu Dongmen, 'when I had no son, yet I never had occasion to grieve on that account. Now that my son is dead, I am only in the same condition as I was before my son was born. What reason have I, then, to mourn? The husbandman takes his measures according to the season, the trader occupies himself with gain, the craftsman strives to master his art, the official pursues power. Here we have the operation of human forces. But the husbandman has seasons of rain and seasons of drought, the trader meets with gains and losses, the craftsman experiences both failure and success, the official finds opportunities or the reverse. Here we see the working of Destiny.'



God of Longevity

BOOK VII

YANGZHU

楊朱篇

Yangzhu's GARDEN OF PLEASURE

INTRODUCTION

THE period of the Warring States of the Western Chinese Empire, 480 to 230 B.C., embraces practically (almost) all of the philosophies of China, and is curiously coincident with the rise of philosophy in Greece under somewhat similar conditions.

To the capital of Liang, in the State of Wei, came all the philosophers, just as they came to Athens. Here came Mencius, perhaps one of the greatest of the exponents of Confucianism, a veritable St. Paul of the Confucian movement, and the chief opponent of Yangzhu. Here came Zhuangzi, most subtle among the Daoist sophists, Li Kui the great statesman and law-giver, Xunzi the philosopher of the doctrine of original evil, Wentzu the able follower of Laozi, and Moti the apostle of brotherly love, whose name is frequently bracketed with Yangzhu in condemnation by Mencius. Seldom had any capital in the world attracted so many profound original and subtle thinkers as the capital of the State of Wei, in the third and second centuries before Christ. The spread of Christianity in Eastern Europe, and Confucianism in China, ultimately destroyed or diverted the philosophic spirit, substituting religious dogma and rites for philosophic inquiry and reason, and for centuries the the philosophies lay buried or perished altogether in the great burning of the books in 213 B.C., or passed, like Daoism, into the realms of rites and worship, or were preserved only in fragmentary form, like the single chapter of the philosophy of Yangzhu, that remains imbedded in

the Daoist teachings of Liezi. But in the third and fourth centuries B.C., the golden period of Chinese philosophy, the minds of men were turned to the critical examination of life. Philosophers rose, exploring boldly the motives and mysteries of existence, gathered around them disciples, and went from court to court, gaining fresh adherents and disputing with rival teachers on the most diverse and subtle of subjects.

At the Court of Liang at the period of Yangzhu, about 300 B.C., the philosophers were treated as guests of the reigning king, who reserved for them lodging and maintenance, and encouraged all who had any pretense to the pursuit of truth and wisdom. Whether or not Yangzhu was actually a native of the Wei State, or whether he came there drawn by the attraction of a critical and unrivaled audience, it is at least certain that he settled there as small proprietor, probably in the reign of King Hwei, and continued there till his death, about 250 B.C. One may imagine a condition of life in many respects somewhat analogous to the life of Epicurus in his famous Athenian Garden. To the philosopher of pleasure and contentment came pupils and disciples, discourses were held in much the same way as at an identical period discourses were held in the garden at Athens, and it is to these discourses, memorized and recorded by his favorite pupil Yang Mengsun, that we most probably owe the single fragment of the teaching of Yangzhu that remains, a fragment complete and explicit enough to enable us to form a clear estimate of his teaching and philosophy.

Of his personal life, a little is to be gathered from Chapter XIV., where in an amusing interview with the King of Liang, the philosopher states the simple truth that what is possible and easy to some men is difficult and impossible of

attainment to others, and that there is no more real merit in ruling a kingdom well than in guiding a flock of sheep. From this chapter we learn that he lived the customary life of the Chinese gentleman of his day. A wife, a concubine and a garden are mentioned, and in surroundings quite simple and unpretentious he found, one may imagine, something of the pleasure and contentment of his philosophic ideal.

From the few authentic anecdotes contained partly in the book of Zhuangzi and Liezi, one may gain but little more: that he had a brother called Yang Pu, the hero of the delightful story of the dog who failed to recognize his master; and that, like other philosophers of the period, he travelled frequently through other States, taking with him a few chosen disciples, putting up at wayside inns, expounding his philosophy in strange courts, or commenting wittily on the passing adventures of the journey. These few facts present to us a life in no way differing from the lives of the majority of philosophers of his time, both in Greece and China. They tell us little, but they tell us sufficient. They disclose a personality at once profound, even cynical, witty and singularly clear sighted.

That his philosophy failed to find permanent foothold is hardly to be wondered at. His ideas were too daring, too subversive of the accepted order of things, to attract the mass of people, who came, no doubt, to listen to the suave and witty philosopher of happiness and the cult of the senses, but returned, one may imagine, with a satisfied readiness to their rites of ancestor worship or the cultivation of their Daoist superstitions. His philosophy had no place for rites. It denied a ruling spirit, it was anti-deistic. It could disclose no signs and marvels. To the seekers after the Daoist secret of passing invisibly through the air he

offered nothing but the most material and mundane of views. To the seekers for guidance he offered happiness in its most simple form, and that at the expense of vulgar self-assertion and self-glorification. His adherents could never have numbered more than a few.

Dr. Forke, in his extremely interesting introduction to the seventh chapter of Liezi, which contains all that remains of the teaching of Yangzhu, compares his philosophy to a study in scarlet on black, the scarlet symbolic of the joy of life, the black of his unyielding pessimism, and at first sight the comparison is so apt that one is inclined to accept it.

One feels the curious, almost mephitic profundity of the sage that stirred the wrath of his Christian commentators almost to the bounds of unseemliness. His bland indifference to virtue, civic and personal, his insistence on life only as a means of separate and individual expression, his negation of self-sacrifice, and his contempt of the good, the excellent and the successful, produce at first in the Western mind the sense of a moral atmosphere dark and sinister as the cloud from which emerges the evil genii of the East. "His teaching is quite detestable," says Dr. Legge, and elsewhere he refers to him as the "least-erected spirit who ever professed to reason concerning the duties of life and man." Balfour in his Oriental Studies speaks of "the irreproachable Kuan Zhung, who is made to utter the most atrocious doctrines," and it is doubtful if anybody who has a preconceived or inherited basis of morality or dogma will cease to agree with the two opinions quoted above. For them the tower of philosophy from whence through many windows strangely tinted, opaque or clear, the philosophers view the world as a small thing viewed with interest and careful detachment, must ever

seem something a little aloof, a little repellent. About all philosophy there lingers the haunting sense of the coldness, the dispassion of the philosopher. Marcus Aurelius will always, to most men, seem a little less than perfectly human, Socrates a little more than the perfect doctrinaire. The world will always turn for guidance to the idealists like Christ and Buddha rather than to the philosophers like Epictetus and Kanada. The garden of Epicurus has faded from the minds of men. The garden of Gethsemane will for ever remain like a picture engraved deeply in their hearts.

Unlike the poet, the philosopher has no country. And seldom is this so clearly to be seen as in the fragment of Yangzhu, that contains the essence of his philosophy. Elaborated and subtilized, it forms the basis for the Epicurean philosophy in Greece; in the calm summit of its indifference it attains the ultimate perfection of the ego realised many centuries later by Max Stirner, and is akin in some respects. to the Charvaka philosophy in India, while lacking the harsh note of combative scepticism which leaves the Indian doctrine less a philosophy than a rebellion in thought.

Both philosophies press upon men the importance of happiness during life, but while to Yangzhu the study and cultivation of the senses are all, Bhrihaspati is content to leave the expression of pleasure in a formula at once singularly empty, and tinged with the indifference and cynicism of one to whom the subject is really of little moment.

While life remains let a man live happily. Let him feed on ghee, though he runs in debt.

When once the body becomes ashes, how can it ever return again?

The larger view of the Chinese philosopher in reality transcends the philosophy of Brihaspati by that quality of attention to and intense feeling for life, which in some respects brings him closer to Epicurus, his truer Western prototype, though he accepts no basis of semi-moral self-interest for life, postulates no far-living philosophic deities, and gives to man the solitary satisfaction of his senses, and that only for the brief space of his lifetime.

It is here that Dr. Forke traces the underlying pessimism of the sage, the blackness against which are silhouetted the scarlet pleasures of life. But this black pessimism is not real. It appears only in illustration of the folly of the desire for fame, or of the various means whereby man closes for himself the gateways of happiness. It is no part of his philosophy—rather it is the antithesis. That he dwells upon the shortness of life, that he upholds no promise of an after-life, that he deprecates the retarding influence of virtues, where by their practice the full sense of life is dulled and warped, does not establish or even condone any pessimistic outlook on life; on the contrary, a full judgment of life, a clear sense of the futility of much that has been accepted as praiseworthy, would preclude any philosopher who has once accepted the individual standpoint as the primary and important standpoint from developing a pessimism which would absolutely nullify his philosophy. The keynote of this philosophy is disregard of life, disregard of death. Those things exist and are to be accepted. From them are to be taken what to each one is good. Only strife, insatiability, greed, anxiety, false

striving for virtue or fame, are to be avoided as unnecessary and disturbing. The primary and the only gift of man is his individuality. That is all that he inherits, and with him it perishes. It is for him to preserve this single gift to the ultimate moment, neither striving to exceed nor to renounce. All those things that have ministered to this development of individuality are good, all those things that have warped or retarded it are bad, whether they be virtue, the desire for fame, for power, for regulating the affairs of others, or the regulation of one's own conduct in conformity with the views of others. By these things the lives of men are dominated and rendered unhappy. Their life is passed in a state of fever. Their personalities are warped or destroyed or rendered miserable. They pursue chimeras, neglecting the happiness that lies at their very feet. Fainting, they fall and perish and are forgotten. The clear light of many days brings to them no pleasure. The very word pleasure has lost its meaning for them. They take nothing from life but disquiet of spirit, anxiety and discontent. Within each one are certain desires, certain appetites, certain wishes. These things are normal and natural. They are in themselves the ultimate means whereby personality is fostered and preserved. The philosopher, viewing life clearly, neglecting nothing, fearing nothing, regarding nothing, pursues his way. True to himself, disquiet does not touch him. For him the simplest pleasures will suffice, for contentment is an axiom of his philosophy. Relying absolutely upon his senses, he comes to understand them, and when in the end they begin to fail he renounces the life which has become useless to him, and with the sage of Wei passes into final oblivion.

This philosophy of the senses, enunciated by the philosopher with a calm, smiling carelessness, has no real affinity with pessimism. Naturalism and sensism may find in him certain affinities, but pessimism, which is primarily at the base of all

religions which regard the natural desires and appetites of man as a primary legacy of a nature naturally and originally evil, has no exponent in the sage of Liang, who, believing in nature and taking men as he finds them, urges them faithfully to follow their natures whithersoever they may lead them.

It is here that one may find perhaps the real answer to the riddle that has puzzled all the students of the great exponent of Daoism, Liezi, in whose work the solitary fragment of Yangzhu is imbedded.

The Daoist philosophy is the philosophy of naturalism. It teaches the following of nature. Obedience to the laws of nature is the primary axiom of the Daoist philosophy. Both Yangzhu and Liezi start from the same point—the close and acute study and observation of nature. They postulate existence as a natural thing, neither good nor bad in itself. To both thinkers an accepted morality is a hindrance.

"He who regards as common property a body appertaining to the universe and the things of the universe is a perfect man," says Yangzhu. And this sense of the oneness and freedom of nature is so distinctly true to Daoist teaching that one hesitates to accept the apparent complete antagonism between the two teachings. The doctrine of universal theft from nature is a purely Daoist doctrine, where all things in nature are common property and all things are stolen.

We steal our very existence from nature, says Liezi. Such thefts are unconscious thefts. The doctrine of disregard is also largely Daoist in thought. The ideal Daoist minimizes desires and cravings:

"They followed their natural instincts, feeling neither joy in life, nor abhorrence of death. Thus they came to no untimely ends."¹

One may compare this with the saying of Yangzhu:

"Having once come into life, disregard it and let it pass, mark its desires and wishes and be drifted away to annihilation."

One may best compare the two teachings by saying that Yangzhu is the naturalist philosopher in youth; Liezi the naturalist philosopher in old age. It is at least possible that in the lost works of Yangzhu the link that binds him more closely with the Daoist doctrine existed, a link that would account for the inclusion of this fragment of his work in the book of Liezi.

It is only in actual theory of conduct as apart from metaphysical speculation that the divergence between the two is most marked. In that single sentence dealing with the oneness and freedom of nature we have the solitary expression of metaphysical speculation in the whole of the philosophy of Yangzhu, but that line

of philosophic thought, one may conjecture, is either a solitary exception or a clue to the puzzle that has perplexed all students of Daoist philosophy.

But theory of conduct takes up practically the whole of the solitary work of Yangzhu that remains, and it is this theory of conduct that marks the real divergence between the teaching of Yangzhu and that of Liezi. Both viewed all life and nature as it really exists as a natural phenomenon, governed by certain natural and unavoidable laws, and both drew from the same premises deductions of a different character. In the world of Yangzhu life is dominated and bounded by the senses. His philosophy is a sense philosophy. To live in accord with the senses man must renounce nothing, strive for nothing. All his conduct must be guided by his senses. Nature is not perverse, only man where he deflects from nature is perverse, where he builds systems of anti-natural morality, where he piles up useless riches, where he limits or destroys the full expression of individuality to the senses.

So he evolves a philosophy of life quite logical and quite unmoral, in which all life and all expression of life are centered in the senses, where the cultivation of the senses is the primary law and the gratification of them by the simplest means the ultimate object. Here at any rate, whatever we may dimly suspect, is no metaphysical subtlety. The theory is set before us so plainly, so uncompromisingly, that there is no loophole for escape. Even Epicurus is weak-kneed beside the calmly smiling sage of Liang. Here is no philosophic minister to the senses, no subtle qualification. Pleasure is an actual thing, no mere negative phantom. All forms of pleasures are swept into his net. Nothing is bad, nothing is evil.

"Allow the ear to hear what it likes, the eye to see what it likes, the nose to smell what it likes, the mouth to say what it likes, the body to enjoy the comforts it likes to have, and the mind to do what it likes."

The careful study and cultivation of the senses is the true basis of egoistical philosophy, and it is logically unassailable. It is the basis, if not of much modern thought, at least of a great deal of modern action, and gathers impetus from its reiterated demand from all classes for a fuller, more complete individual expression.

Starting from the same premises, the Daoist philosopher, who is essentially a metaphysician, turns aside and plunges into the unknowable. To him life is a force, strange, inert, passive, and fecund, impermeable, intangible and mysterious. It is to the comprehension of this force that lies at the back of all natural phenomena, that the Daoist urges his disciples. Learn to know Dao which is the way, the way of nature; allow yourself to drift, to merge into nature. Desires and their satisfaction have no part in this philosophy.

"Those who excel in beauty become vain, says Liezi. Those who excel in strength become violent. To such it is useless to speak of Dao. Hence he who is not yet turning grey will surely err if he but speak of Dao. How much less can he put it into practice!"

Here is the clear dividing line between the two. To Yangzhu the senses are all, their satisfaction everything. Youth and youth alone can obtain the full satisfaction that the senses demand. With age comes restraint and final renunciation.

To the Daoist, without this restraint and renunciation nothing can be done. The way of Dao is closed. Youth may not enter save by doing violence to his natural instincts.

Passivity, old age, introspection belong to Liezi; joyousness and contentment to Yangzhu.

The whole of his philosophy is sustained by this sense of happiness easily obtained, close at hand, a happiness that is independent of enforced and uncongenial labour, deadening the senses and turning men into unwilling beasts, and independent of the burden of riches, which in themselves are a direct means of limiting personality.

"Yuanxuan lived in mean circumstances in Lu, while Zegong amassed wealth in Wei.

"Poverty galled the one and riches caused uneasiness to the other.

"So poverty will not do, nor wealth either.

"Enjoy life and take one's ease, for those who know how to enjoy life are not poor, and he that lives at ease requires no riches."

The philosopher does not say how this happy condition of life is to be brought about. To him it was possibly a corollary to the discovery of the uselessness of wealth for the purpose of happiness. There is no taint or suspicion of socialism or any tyranny limiting or defining the action of individuals; on the contrary his philosophy is purely individualist and non-authoritarian. He visualizes quite clearly a kind of golden age, a fabulous pre-existing period in the history of the world, where strife for useless power and useless domination and useless fame did not exist, where a full knowledge of the importance of living so brief a life as happily as possible alone guided the actions of men. In speaking of this period and contrasting it with the later period in which strife and domination and wealth had reduced men to the unhappy condition of manacled slaves, he says:

"The Ancients knew that all creatures enter but for a short while into life and must suddenly depart in death. Therefore they gave way to their impulses and did not check their natural propensities.

"They denied themselves nothing that could give pleasure to their bodies; consequently, as they were not seeking fame but were following their own nature, they went smoothly on, never at variance with their own inclinations.

"They did not seek for posthumous fame. They never did anything criminal, and of glory and fame, rank and position, as well as of the span of their life, they took no heed."

He was essentially the philosopher of true egoism as opposed to the false egoism under which at his time the world labored and suffered—the egoism that oversteps the limits of the true care and cultivation of self and persists, for quite selfish and vain and frequently petty motives, in assuming the care and control of others, and imposing upon them terms of slavery and hardship, terms that limit and ultimately destroy all individuality, and reduce men to the level of driven and unwilling slaves.

A recent writer who lent for a brief space a certain dignity to British letters has pointed out, quite truly, that "Selfishness is not living as one wishes to live, it is asking others to live as one wishes to live. And unselfishness is letting other people's lives alone, not interfering with them."

With this selfishness, which is simply the product of a stupid and unreasonable vanity, true egoism has nothing whatever in common. True egoism is essentially unselfish. It suffices for the true egoist to live his own life. Others he will help and assist when help or assistance is required.

So, in the words of Yangzhu:

"We may give the feverish rest, satiety to the hungry, warmth to the cold and assistance to the miserable,"

but for ourselves we must be content to live our own lives, to discover for ourselves the ultimate method of expression for which our lives and natures are suited.

That this final expression of individuality may be what is called moral, or what is called unmoral, is to the sage a matter of complete indifference. A certain evenness of temperament, a certain sense of contentment and harmony easily attained, is suggested by the calm and restrained style of the philosopher. Alexandra David, in her interesting pamphlet *Les Théories Individualistes Chinoises*, speaks of the influence of this curious simplicity of style—"La singulière simplicité d'expression de ce 'négateur du sacre'"—and the whole effect of his teaching is essentially quietistic, profound and indifferent. But the philosopher urges no definite course of conduct or life. What to one is happiness and pleasure, to another will be folly. So long as expression, whether it be what is called the moral or what is called unmoral, is true expression, it is of importance only to the individual concerned what intimate form it shall take. All forms of pleasure and all forms of happiness are purely relative. The warmth of the spring sun rejoices the heart of the old farmer of Sung; within their palaces, in the province of Cheng, the profligate brothers of Tse Chan, gladdening their senses with delicate wines and women of rare and perfect beauty. Among the wonderful

pavilions at Wei lingers Tuan-Mu-Shu, counting the days that are left of his youth, when songs and gaiety shall no longer endure for him; and with a coarse fare of hemp stalks, cress and duckweed, the heart of the peasant of Sung is made glad. We may communicate our pleasures to others, we can never enforce them.

Riches may increase and multiply our desires; they cannot add to our happiness—they may even take away from it. It is only the things, few in number, that are absolutely necessary and essential to life that are of any real importance. And it is just those things for the lack of which most lives are rendered worthless.

"If men could do without food and clothes there would be no more kings and princes."

It is the struggle, in itself so often futile and wasteful, for a bare and meagre existence that limits and thwarts the development of personality, or hardens it to an extent where it no longer becomes worth developing.

One may condemn or despise the voluptuary. That is purely a question of æsthetics. At least, however crude, however perverse he may seem, still he has in his lifetime attempted to express an individuality, attempted to achieve some ideal which to him appeared worthy of attainment; but the man whose personality is dead, who can find no means of expression, who from hardship or from success hardly won has lost all that makes life of any value whatsoever, is beyond redemption. Consideration is wasted upon him. Already he is dead, and whether

he be rich or poor his existence is no longer of use to himself and may only be a hindrance to others.

Such as these, says the philosopher with grim irony, are the fugitives of life. Whether they are killed or live, their lives have been regulated by externals.

"Urged and repelled by fame and laws, they are constantly rendered anxious; so they lose the happiest moments of the present, and cannot give way to their feelings for one hour."

On the question of self-sacrifice the philosopher is quite clear. Life of itself is of no importance, save to the liver, and that only for the brief space of his existence. By self-sacrifice there is nothing to be gained, save perhaps a little fame, and if this be at the expense and to the detriment of personality, it is a wrong thing to do. From kindness of heart and a real desire to relieve suffering a man may dispose of and give away those things which are not absolutely essential to his existence. But to himself his life must be sacred. To spoil one's life for the sake of fame, or because it is considered a splendid thing to do, is to commit a wrong against one's self. And it is equally wrong that one should be expected to do so. If the world requires this ultimate self-sacrifice, then the world is wrong and the condition of things that calls for this self-sacrifice is wrong. In a chapter devoted to quite clear exposition of this view, a chapter which for its dispassionate contempt of obvious and accepted views has been most singled out for especial condemnation, Yangzhu takes the extreme case of the sage against the universe,

and the greater part of the chapter is taken up with a justification of this extreme point of view.

"If the ancients," says the philosopher, referring to the golden age of his ideal, "by injuring a single hair could have rendered a service to the world they would not have done it, and had the universe been offered to a single person he would not have accepted it.

"As nobody would damage a single hair and nobody would do a favour to the world, the world was in a perfect state."

To the philosopher self-sacrifice is simply the corollary of a wrong and unbalanced condition of life. In a community where neither fame nor self-glorification at the expense of others is desired, self-sacrifice would not exist. It would be unnecessary.

Where all are happy and all are contented, there would be no need of either self-sacrifice or self-aggrandisement. That is a simple truth, and if, by the adoption of a false and selfish egoism and a false and equally selfish racial egoism, humanity has reached a point where self-sacrifice has become a good or desirable thing, the fault really lies with the vanity and ignorance that have led humanity to this point, and have ultimately justified a code of morals philosophically unreasonable and unnecessary.

It is important to state this quite clearly, because a superficial and misleading view of the philosophic meaning of this much-abused chapter has provoked a number of commentators to a righteous but quite undue sense of anger, which, while possibly justified by the curious makeshift view of modern morals, has no real bearing upon the philosophic position of the philosopher.

In the view of the philosopher the care of self, for the preservation and expression of personality, is the primary and natural duty of all mankind, and where this natural care is interfered with, warped or thwarted, a condition of affairs arises in which injustice, greed and vanity, in themselves quite unnecessary things, call for antidotes which in themselves are equally unnecessary. And so the virtues are born as antidotes to vices that are in themselves the children of ignorance.

The rest of the chapter is taken up with a disquisition on the relative degrees of self-sacrifice which, while interesting from a logical point of view, is not of any particular importance. As in the chapter dealing with the justification of the two happy voluptuaries, Yangzhu here states the extreme case, and leaves the qualification to his disciples.

A certain number of chapters, notably Chapters III., IV., VIII., XI., XIII. and XV., deal fully or in part with an exposition of the conduct of life by a philosophic materialism, a materialism which is simply a statement of fact. Life is a natural and unavoidable phenomenon. There is no mystery about life, says the

philosopher. We live and we cease to live; no matter whether we are virtuous or libertine, moral or immoral, we share the same fate and speedily are forgotten. In tears or silence our personalities perish with us, be they bad or be they good, and the body of a saint is no better than the body of a thief. This is simply a statement, and may be accepted or denied. It can only be pointed out that neither the earlier Daoists, nor the Confucians, nor the Buddhists, believe in a conscious after-life, and that, assuming as he does the ultimate end of life to be a final and unavoidable thing, the philosopher is controverting no current belief of his period. All deductive philosophy must invariably concern itself with facts, and to those facts and by them all philosophy is limited. Whether man be a single expression of Dao, the highest form as yet evolved, his destiny is bounded by his life. Beyond, we know nothing. If we did, if we were certain, all philosophy, all speculation, possibly all religion, would cease. A thousand guesses at the life motive may be made; all are uncertain, all are speculative. Alone the philosopher, satisfied with the knowable, strives to present existence as at least something that may with care be rendered a little happy, a little less uncertain, or a little more worthy of the desire to live, which is the primary instinct of animals and men. If he pursues happiness, if he pursues self-sacrifice, if he pursues tears, or if he pursues power and the vast aggrandisement of the super-man, or remains, like the Daoist quiescent, submerged in life and content, at least he surveys, from one among the many windows in the tower of philosophy, a land where something better, something finer or at least something less miserable is being done; where the harshness and striving of life come to him like a distant echo of some old drama ill-played and no longer worth recording, or a mist that has suddenly lifted and taken with it the vanities and unhappiness of men.

Philosophy can bring no further knowledge of life. It can but alter the terms by which life is known. In whatever terms we regard it, life remains the same; and so it is that the materialist philosopher, disregarding of all purely speculative things, realising that the unknowable will for all time remain, is concerned solely with the guidance of mankind to his Utopia, where in happiness in their lives and, having achieved this, prepare uncomplaining to depart.

This is the real strength of the materialist position that, having once proclaimed life as a final and unenduring thing, the philosopher must turn to the consideration of what makes most for happiness in men's lives, and if in his opinion happiness is only to be gained by the senses, it follows that all life will lead to the cultivation and perfecting of these senses as a means whereby this happiness may be most easily and perfectly obtained. A sense of beauty will ultimately take the place now occupied by vanity and aggression, because man, through the guidance of his senses, must ultimately desire what is beautiful; that is, he will begin by desiring what is actually necessary, then what is comfortable, and finally what is beautiful. A true cultivation of the senses can never degrade mankind. It is only by not cultivating or even by thwarting and limiting the senses that man becomes degraded. It is quite true that coarse natures will require coarse pleasures. These are always obtainable—too easily obtainable.

In dealing with the question of coarse pleasures Yangzhu does not say that drink is in itself a good or desirable thing, or that love of women carried to excess is a laudable and commendable thing. What he says is that all inclinations, however gross, however indefensible, are preferable to the perverse inclination for interference with others, for rule, for power and authority. It is possible for a man

to ruin his health by overindulgence. By lust for power and command he may ruin the life of a whole nation. But a civilization that pursues and cultivates happiness will ultimately raise the ideal of pleasure. Riches, useless display, orgies, self-aggrandisement at the expense of others, personal or racial aggressiveness, greed, vanity and insatiability—all the things that make life a thing of torment, a curtain of black which the faint light of a few virtues can only faintly illumine—will ultimately be assessed at their true value. It will be discovered that happiness can be obtained by the most simple of means. Men will begin to use their senses or at least to try and understand them a little, and so, each in his separate way, will aim at the happiness that lies most surely and easily at his hand.

That is the materialist Utopia. It is the final word of materialist philosophy.

Beyond the solitary chapter in the book of Liezi, which contains all that remains of the teaching of Yangzhu, there are, scattered through the book of Liezi and the book of Zhuangzi, a few possibly authentic tales and anecdotes attributed to the philosopher of Liang and illustrative of his teaching. These with one exception have already been included in two recently published works on the Daoist Philosophers, and may be omitted from the present work.

The single anecdote referred to may be given here, as it illustrates in a singularly happy fashion the smiling skepticism of the sage to whom in life the one final and certain thing is death.

The neighbor of Yangzhu once lost a sheep.

He began to search for it with all his kinsfolk, and asked assistance also from the servants of Yangzhu, who in astonishment said:

"Oh, oh! why do you require such a large number of persons to seek for a single lost sheep?"

The neighbor replied:

"There are many crossways to pursue and search out."

On his return he was asked if he had found his sheep, and replied that he had given up the search.

Yangzhu asked him why he had given up the search.

The neighbor answered:

"Among the crossways there were a great many small diverging tracts. Not knowing which to follow I gave up the search and returned."

Yangzhu became pensive and wrapped in thought. For a whole day he neither smiled nor spoke.

His disciples, astonished at his attitude, asked him the reason, saying:

"A sheep is an animal of little value; furthermore this one did not belong to you, Master. Why does its loss disturb your usual amiable humor and gaiety?"

Yangzhu made no answer.

His disciples were unable to understand the significance of his silence, and Yang Mengsun went out and asked Xintuzi on the subject.

Another day Xintuzi accompanied by Yang Mengsun came to Yangzhu and asked him saying:

"Once three brothers travelled through the Provinces of Chi and Lu.

"They were instructed under the same master and had studied the doctrine of humanity and justice.

"When they came to their father's house their father asked them what was the final conclusion they had arrived at in regard to the doctrine of humanity and justice.

"The one answered:

"The study of humanity and justice teaches me to love and respect my body, and to consider of less importance what makes for fame and glory.'

"The second said:

"The study of humanity and justice teaches me to sacrifice my body in order to obtain fame and glory.'

"The third said:

"The study of humanity and justice teaches me to discover a method of conciliating the desire of my body and the desire for fame.'

"These three contradictory theories arise from the teaching of the same master. Which of them is true? which is false?"

Yangzhu said:

"There was once a man who lived on the banks of the river. He had a perfect knowledge of river lore, and was an expert swimmer. He was boatman of his state and gained his living managing his boat.

"His gains were considerable and would provide for the maintenance of a hundred persons.

"Those who desired instruction under his direction came to him bringing a sack of grain and became his pupils.

"Quite half among them drowned themselves.

"In coming to him they had the intention of learning to swim, and not of drowning themselves. In the end the successes and failures were equal (since half learnt to swim and half were drowned).

"Which among them do you think were right, and which were wrong?"

Xintuzi kept silence. But Yang Mengsun took him up saying:

"Well, is this not right? It is because your question was put in so vague a fashion that the answer of the Master is so evasive. Meanwhile I am in a greater darkness than before."

Xintuzi replied:

"Because the large roads divide into innumerable small pathways and tracks the sheep was lost.

"The aspects of wisdom being multiplied, many students lose themselves. It does not matter if at the beginning all start from the same aspect of wisdom, there are always divergencies at the end.

"The single thing that re-establishes equality is death and the annihilation of personality at death.

"It is indeed pitiable that you, an ancient disciple of the Master and a student of the Master's doctrine, should not comprehend the meaning of his parables."

Here, with all the grace and charm of a humor that is quite peculiar to the materialist sage of Liang, Yangzhu points out that with one basis to all philosophies the rest is entirely a question of personality—that from the solid premises of life, thought, and all the phenomena of existence, innumerable deductions may be drawn, all diverging, all opposed, all false and all true. What remains when the din and the shouting have died away is the solitary fact that we live and we die, and whether we live comfortably or uncomfortably, whether we do good or ill, whether we achieve happiness or unhappiness, whether pursue wisdom or achieve the pleasure of moment, is a matter of absolute unimportance; the end comes and forgetfulness swallows us up. At the most we may look back regretfully upon a few quite happy days, and memory may bring us a transient and ephemeral sense of happiness. These are the things we have gained from life, the things that are hidden away in the secret drawer of the treasure-chest of our life, the single true and perfect expression of personality that the fates and human selfishness have allowed us.

The sheep of the neighbor of Yangzhu are still lost amid the thousand branching pathways of thought and the wisdom of conflicting philosophies. Life still remains the simple thing that man has made so complex, and the ideal of life is still the ideal of happiness, and to each one happiness must come with different features and in a different guise. Alone we are sure of this, that it was happiness that touched us, and to that moment of happiness all our lives have led up; and here the philosopher draws down the heavy curtain of death. Life should be happy, says

he, if men made happiness their business. If it is unhappy it is because men search for other things and so their lives are unhappy.

If men desired happiness for themselves they would be content with the happiness that the senses afforded them. That they struggle, that they rob and slay and maim, may be a survival of the old tradition of aboriginal times, the tradition of bloodshed, rapine and self-aggrandisement, when expression found its only vent in slaughter and violence; but the pursuit of happiness solitary and profound and yet strangely simple, is, to the philosopher, the ultimate and final end that men should pursue when they have shaken off the old fetters of pride and arrogance of race or personality, and the scales have fallen from their eyes. For life at best can afford but happiness, and to all death comes alike, and no philosophy, however transcendent, however fine, can alter this solitary and immutable law of life.

Happiness from simple means in life and death to end it all is the basis of the philosophy of Yangzhu. You cannot avoid life, and the pursuit of wisdom avails not to close the final doorway. All wisdom, like all happiness, is relative. In life you must achieve your own happiness. Neither wisdom, nor virtue, nor wrongdoing, nor gain at the expense of others can help you. Alone and unaided you must pursue the way of your own happiness, a happiness that can be rarely communicated and still more rarely shared. The final solution of happiness must come through you. Let it suffice for you.

H. C.-B.

Note.—The author is indebted to Professor Anton Forke for his permission to use his translation of Yangzhu which appeared in the Journal of the Peking Oriental Society.

Footnotes

1 Daoist Teachings, p. 38, translated by L. Giles.

1 Musings of a Chinese Mystic, by Lionel Giles, M.A. Daoist Teachings, by Lionel Giles, M.A. John Murray, "Wisdom of the East Series."



The Daoist Immortal Li Tieguai

BOOK VIII

CAUSALITY

說符篇

*I*n the course of Liezi's instruction by Hu Qiuzilin, the latter said to him: 'You must familiarize yourself with the theory of consequents before you can talk of regulating conduct.' Liezi said: 'Will you explain what you mean by the theory of consequents?' 'Look at your shadow,' said his Master, 'and then you will know.' Liezi turned and looked at his shadow. When his body was bent, the shadow was crooked; when his body was upright, the shadow was straight. Thus it appeared that the attributes of straightness and crookedness were not inherent in the shadow, but corresponded to certain positions of the body. Likewise, contraction and extension are not inherent in the subject, but take place in obedience to external causes. Holding this theory of consequents is to be at home in the antecedent.

Kuanyin spoke to the Master Liezi, saying: 'If speech is sweet, the echo will be sweet; if speech is harsh, the echo will be harsh. If the body is long, the shadow will be long; if the body is short, the shadow will be short. Reputation is like an echo, personal experiences like a shadow.'

'Hence the saying: "Heed your words, and they will meet with harmonious response; heed your actions, and they will find agreeable accord." Therefore, the Sage observes the origin in order to know the issue, scrutinizes the past in order to know the future. Such is the principle whereby he attains foreknowledge.'

'The standard of conduct is with one's own self; the testing of it is with other men. We are impelled to love those who love us, and to hate those who hate us. Dang and Wu loved the Empire, and therefore each became King. Jie and Zhou hated the Empire, and therefore they perished. Here we have the test applied. He who does not follow Dao when standard and test are both clear may be likened to one who, when leaving a house, does not go by the door, Or, when traveling abroad, does not keep to the straight road. To seek profit in this way is surely impossible.

'You may consider the virtues of Shennung and Yuyen, you may examine the books of Yu, Xia, Shang and Zhou, you may weigh the utterances of great teachers and sages, but you will find no instance of preservation or destruction, fullness or decay, which has not obeyed this supreme Law.'



Liezi learned archery and, when he was able to hit the target, he asked the opinion of Kuan Yinzi on his shooting. 'Do you know why you hit the target?' said Kuan Yinzi. 'No, I do not,' was the reply. 'Then you are not good enough yet,' rejoined Kuan Yinzi. Liezi withdrew and practiced for three years after which he again presented himself. Kuan Yinzi asked, as before: 'Do you know why you hit the target?' 'Yes,' said Liezi, 'I do.' 'In that case, all is well. Hold that knowledge fast, and do not let it slip.'

The above principle does not apply only to shooting, but also to the government of a State and to personal conduct. Therefore the Sage investigates not the mere facts of preservation and destruction, but rather the causes which bring them about.



Liezi said: 'Those who excel in beauty become vain; those who excel in strength become violent. To such, it is useless to speak of Dao. He who is not yet turning grey will surely err if he but speak of Dao; how much less can he put it into practice!

'No man will confide in one who shows himself aggressive. And he in whom no man confides will remain solitary and without support.

'The wise man puts his trust in others: thus he reaches fullness of years without decay, perfection of Wisdom without bewilderment. In the government of a State, then, the hardest thing is to recognize the worth of others, not to rely upon one's own.'



There was once a man in Song who carved a mulberry leaf out of jade for his prince. It took three years to complete, and it imitated Nature so exquisitely in its down, its glossiness, and its general configuration from tip to stem, that, if placed

in a heap of real mulberry leaves, it could not be distinguished from them. This man was subsequently pensioned by the Song State as a reward for his skill. Liezi, hearing of it, said: 'If it took the Creator three years to make a single leaf, there would be very few trees with leaves on them. The Sage will rely not so much on human science and skill as on the operations of Dao.'



The Master Liezi was very poor, and his face wore a hungry look. A certain stranger spoke about it to Ziyang, of Zheng. 'Liezi Yukou,' said he, 'is a scholar in possession of Dao. Yet here he is, living in destitution, within your Excellency's dominion. It surely cannot be that you have no liking for scholars?' Ziyang forthwith directed that an official allowance of grain should be sent to him. Liezi came out to receive the messengers, made two low bows and declined the gift, whereupon the messengers went away, and Liezi reentered the house. There he was confronted by his Wife, who beat her breast and cried aloud: 'I have always understood that the wife and family of a man of Dao live a life of ease and pleasure. Yet now, when his Honour sends you a present of food, on account of your starved appearance, you refuse to accept it! I suppose you will call that "destiny"! The Master Liezi smiled and replied: 'The Minister did not know about me himself. His present of grain was made on the suggestion of another. If it had been a question of punishing me, that too would have been done at some one else's prompting. That is the reason why I did not accept the gift.'

Later on, the masses rose in actual rebellion against Ziyang, and slew him.



Mr. Shi of Lu had two sons, one of whom was a scholar and the other a soldier. The former found in his accomplishments the means of ingratiating himself with the Marquis of Qi, who engaged him as tutor to the young princes. The other brother proceeded to Zhu, and won favor with the King of that State by his military talents. The King was so well pleased that he installed him at the head of his troops. Thus both of them succeeded in enriching their family and shedding lustre on their kinsfolk.

Now, a certain Mr. Meng, the neighbor of Mr. Shi, also had two sons who followed the selfsame professions but were straitened by poverty. Envyng the affluence of the Shi family, Mr. Meng called at his neighbor's house, and wanted to know the secret of their rapid rise in the world. The two brothers readily gave him the desired information, whereupon the eldest son immediately set off for Qin, hoping that his cultural attainments would recommend him to the King of that State. But the King said: 'At the present moment all the feudal princes are struggling to outbid one another in power, and the great essential is to keep up a large army. If I tried to govern my State on the lines of benevolence and righteousness, ruin and annihilation would be the outcome! So saying, he had the unfortunate man castrated, and turned him away.

The second son, meanwhile, had gone to Wei, hoping that his military knowledge would stand him in good stead. But the Marquis of Wei said to himself — 'Mine is a weak State hedged in by powerful ones. My method of preserving tranquillity is to show subservience to the larger States and to conciliate the lesser ones. If I

were to rely on armed force, I could only expect utter destruction. I must not allow this man to depart unscathed, or he may find his way to some other State and be a terrible thorn in my side.' So, without more ado, he cut off his feet and sent him back to Lu.

On their return, the whole family fell to beating their breasts in despair, and uttered imprecations on Mr. Shi. Mr. Shi, however, said: 'Success consists in hitting off the right moment, while missing it means failure. Your method was identical with ours, only the result was different. That is not due to any flaw in the action itself, but simply because it was not well timed. Nothing, in the ordering of this world, is either at all times right or at all times wrong. What formerly passed current may nowadays be rejected; what is now rejected may by and by come into use again. The fact that a thing is in use or in disuse forms no criterion whatever of right or wrong. There is no fixed rule for seizing opportunities, hitting off the right moment, or adapting oneself to circumstances; it is all a matter of native wit. If you are deficient in that, you may possess the learning of a Confucius or the strategical gifts of a Lushang, and yet you will remain poor wherever you go.

The Meng family were now in a more resigned frame of mind, and their indignation had subsided. 'Yes, you are right,' they said; 'please say no more about it.'



Duke Wen of Jin put an army into the field with the intention of attacking the Duke of Wei, whereat ZiZhu threw his head back and laughed aloud. On being

asked the reason of his behavior, he replied: 'I was thinking of the experience of a neighbor of mine, who was escorting his wife on a visit to her own family. On the way, he came across a woman tending silkworms, who attracted him greatly, and he fell into conversation with her. Happening to look up, what should he see but his own wife also receiving the attentions of an admirer! It was the recollection of this incident that made me laugh.'

The Duke saw the point, and forthwith turned home with his army. Before he got back, an invading force had already crossed his northern frontier!



In the Jin State, which was infested with robbers, there lived a certain dude named Qiyung, who was able to tell a robber by his face; by examining the expression of his eyes he could read his inmost thoughts. The Marquis of Jin employed him in the inspection of hundreds and thousands of robbers, and he never missed a single one. The Marquis expressed his delight to Wenzi of Zhao, saying: 'I have a man who, singlehanded, is ridding my whole State of robbers. He saves me the necessity of employing a whole staff of police.' Wenzi replied: 'If your Highness relies on a detective for catching robbers, you will never get rid of them. And what is more, Qiyung is certain sooner or later to meet with a violent end.'

Meanwhile, a band of robbers were plotting together. 'Qiyung,' they said, 'is the enemy who is trying to exterminate us.' So one day they stole upon him in a body and murdered him. When the Marquis of Jin heard the news, he was greatly alarmed and immediately sent for Wenzi. 'Your prophecy has come true,' he said;

'Qiyung is dead. What means can I adopt for catching robbers now?' 'In Zhou,' replied Wenzi, 'we have a proverb: "Search not the ocean-depths for fish: calamity comes upon those who pry into hidden mysteries." If you want to be quit of robbers, the best thing your Highness can do is to promote the worthy to office. Let them instruct and enlighten their sovereign on the one hand, and reform the masses below them on the other. if once the people acquire a sense of shame, you will not find them turning into robbers.'

The Marquis then appointed Suihui to be Prime Minister, and all the robbers fled to the Qin State.



Duke Mu of Qin said to Bolo: 'You are now advanced in years. Is there any member of your family whom I could employ to look for horses in your stead?' Bolo replied: 'A good horse can be picked out by its general build and appearance. But the superlative horse — one that raises no dust and leaves no tracks — is something evanescent and fleeting, elusive as thin air. The talent of my sons Liezi is on a lower plane altogether: they can tell a good horse when they see one, but they cannot tell a superlative horse. I have a friend, however, one Gao Jiufang, a hawker of fuel and vegetables, who in things appertaining to horses is nowise my inferior. Pray see him.'

Duke Mu did so, and subsequently despatched him on the quest for a steed. Three months later, he returned with the news that he had found one. 'It is now in Shaqiu,' he added. 'What kind of a horse is it?' asked the Duke. 'Oh, it is a dun-colored mare,' was the reply. However, on some one being sent to fetch it, the

animal turned out to be a coal-black stallion! Much displeased, the Duke sent for Bolo. 'That friend of yours,' he said, 'whom I commissioned to look for a horse, has made a nice mess of it. Why, he cannot even distinguish a beast's color or sex! What on Earth can he know about horses?' Bolo heaved a sigh of satisfaction. 'Has he really got as far as that?' he cried. 'Ah, then he is worth a thousand of me put together. There is no comparison between us. What Gao keeps in view is the spiritual mechanism. In making sure of the essential, he forgets the homely details; intent on the inward qualities, he loses sight of the external. He sees what he wants to see, and not what he does not want to see. He looks at the things he ought to look at, and neglects those that need not be looked at. So clever a judge of horses is Gao, that he has it in him to judge something better than horses.'

When the horse arrived, it turned out indeed to be a superlative horse.



Mr. Yu was a wealthy man of the Liang State. His household was rolling in riches, and his hoards of money and silk and other valuables were quite incalculable. It was his custom to have banquets served, to the accompaniment of music, in a high upper hall overlooking the main road; there he and his friends would sit drinking their wine and amusing themselves with bouts of gambling.

One day, a party of young gallants happened to pass along the road. In the chamber above, play was going on as usual, and a lucky throw of the dice, which resulted in the capture of both fishes, evoked a loud burst of merriment from the players. Precisely at that moment, it happened that a kite which was sailing overhead dropped the carcass of a rat in the midst of the company outside. The

young men held an angry consultation on the spot: 'This Mr. Yu,' they said, 'has been enjoying his wealth for many a long day, and has always treated his neighbors in the most arrogant spirit. And now, although we have never offended him, he insults us with this dead rat. If such an outrage goes unavenged, the world will look upon us as a set of poltroons. Let us summon up our utmost resolution, and combine with one accord to wipe him and his family out of existence!' The whole party signified their agreement, and when the evening of the day appointed had come, they collected, fully armed for the attack, and exterminated every member of the family.



In the east of China there was a man named Mu Yuanjing, who set off on a journey but was overcome by hunger on the way. A certain robber from Hufu, of the name of Qiu, saw him lying there, and fetched a bowl of rice-gruel in order to feed him. After swallowing three mouthfuls, Mu Yuanjing opened his eyes and murmured, 'Who are you?' 'I am a native of Hufu, and my name is Qiu.' 'Oh misery!' cried Mu Yuanjing, 'are not you the robber Qiu? What are you feeding me for? I am an honest man and cannot eat your food.' So saying, he clutched the ground with both hands, and began retching and coughing in order to bring it up again. Not succeeding, however, he fell flat on his face and expired.

Now the man from Hufu was a robber, no doubt, but the food he brought was not affected thereby. Because a man is a robber, to refuse to eat the food he offers you, on the ground that it is tainted with crime, is to have lost all power of discriminating between the normal and the real.



YangZhu's younger brother, named Pu, went out one day wearing a suit of white clothes. It came on to rain, so that he had to change and came back dressed in a suit of black. His dog failed to recognize him in this garb, and rushed out at him, barking. This made Yang Pu angry, and he was going to give the dog a beating, when YangZhu said: 'Do not beat him. You are no wiser than he. For, suppose your dog went away white and came home black, do you mean to tell me that you would not think it strange?'



YangZhu said: 'You may do good without thinking about fame, but fame will follow in its wake. Fame makes no tryst with gain, but gain will come all the same. Gain makes no tryst with strife, but strife will certainly ensue. Therefore the superior man is very cautious about doing good.'



The good people of Han-tan were in the habit, every New Year's day, of presenting their Governor, Jienzi, with a number of live pigeons. This pleased the Governor very much, and he liberally rewarded the donors. To a stranger who asked the

meaning of the custom, Jienzi explained that the release of living creatures on New Year's day was the sign of a benevolent disposition. 'But,' rejoined the stranger, 'the people, being aware of your Excellency's whim, no doubt exert themselves to catch as many pigeons as possible, and large numbers must get killed in the process. If you really wish to let the birds live, the best way would be to prohibit the people from capturing them at all. If they have to be caught first in order to be released, the kindness does not compensate for the cruelty.' Jienzi acknowledged that he was right.



Mr. Tian, of the Qi State, was holding an ancestral banquet in his hall, to which a thousand guests were bidden. As he sat in their midst, many came up to him with presents of fish and game. Eyeing them approvingly, he exclaimed with unction: 'How generous is Almighty God to man! He makes the five kinds of grain to grow, and creates the finny and the feathered tribes, especially for our benefit.' All Mr. Tian's guests applauded this sentiment to the echo; but the twelve-year-old son of a Mr. Pao, regardless of seniority, came forward and said: 'You are wrong, my lord. All the living creatures of the universe stand in the same category as ourselves, and one is of no greater intrinsic value than another. It is only by reason of size, strength or cunning that some particular species gains the mastery, or that one preys upon another. None of them are produced in order to subserve the uses of others. Man catches and eats those that are fit for food, but how can it be maintained that God creates these expressly for man's use? Mosquitoes and gnats suck man's blood, and tigers and wolves devour his flesh; but we do not therefore

assert that God created man expressly for the benefit of mosquitoes and gnats, or to provide food for tigers and wolves.'



A man, having lost his axe, suspected his neighbor's son of having taken it. Certain peculiarities in his gait, his countenance and his speech, marked him out as the thief. In his actions, his movements, and in fact his whole demeanour, it was plainly written that he and no other had stolen the axe. By and by, however, while digging in a dell, the owner came across the missing implement. The next day, when he saw his neighbor's son again, he found no trace of guilt in his movements, his actions, or his general demeanour.



There was once a man in the Qi State who had a burning lust for gold. Rising early one morning, he dressed and put on his hat and went down to the marketplace, where he proceeded to seize and carry off the gold from a money-changer's shop. He was arrested by the police, who were puzzled to know why he had committed the theft at a time when every body was about. 'When I was taking the gold,' he replied, 'I did not see anybody at all; what I saw was the gold, and nothing but the gold.'

Mandarin Chinese

卷第一

天瑞篇

JADE SKY

子列子居鄭圃，四十年人無識者。國君卿大夫眎之，猶衆庶也。國不足，將嫁於衛。弟子曰：「先生往無反期，弟子敢有所謁；先生將何以教？先生不聞壺丘子林之言乎？」子列子笑曰：「壺子何言哉？雖然，夫子嘗語伯昏瞀人。吾側聞之，試以告女。其言曰：有生不生，有化不化。不生者能生生，不化者能化化。生者不能不生，化者不能不化。故常生常化。常生常化者，無時不生，無時不化。陰陽爾，四時爾，不生者疑獨，不化者往復。往復，其際不可窮；疑獨，其道不可窮。黃帝書曰：『谷神不死，是謂玄牝。玄牝之門，是謂天地之根。綿綿若存，用之不勤。』故生物者不生，化物者不化。自生自化，自形自色，自智自力，自消自息。謂之生化形色智力消息者，非也。」

子列子曰：「昔者聖人因陰陽以統天地。夫有形者生於無形，則天地安從生？故曰：有太易，有太初，有太始，有太素。太易者，未見氣也；太初者，氣之始也；太始者，形之始也；太素者，質之始也。氣形質具而未相離，故曰渾淪。渾淪者，言萬物相渾淪而未相離也。視之不見，聽之不聞，循之不得，故曰易也。易無形埒，易變而為一，一變而為七，七變而為九。九變者，究也；乃復變而為一。一者，形變之始也。清輕者上為天，濁重者下為地，沖和氣者為人；故天地含精，萬物化生。」

子列子曰：「天地無全功，聖人無全能，萬物無全用。故天職生覆，地職形載，聖職教化，物職所宜。然則天有所短，地有所長，聖有所否，物有所通。何則？生

覆者不能形載，形載者不能教化，教化者不能違所宜，宜定者不出所位。故天地之道，非陰則陽；聖人之教，非仁則義；萬物之宜，非柔則剛：此皆隨所宜而不能出所位者也。故有生者，有生生者；有形者，有形形者；有聲者，有聲聲者；有色者，有色色者；有味者，有味味者。生之所生者死矣，而生生者皆未嘗終；形之所形者實矣，而形形者未嘗有；聲之所聲者聞矣，而聲聲者未嘗發；色之所色者彰矣，而色色者未嘗顯；味之所味者嘗矣，而味味者未嘗呈：皆無為之職也。能陰能陽，能柔能剛，能短能長，能員能方，能生能死，能暑能涼，能浮能沈，能宮能商，能出能沒，能玄能黃，能甘能苦，能羶能香。無知也，無能也，而無不知也，而無不能也。」

子列子適衛，食於道，從者見百歲髑髏，撻蓬而指，顧謂弟子百豐曰：「唯予與彼知而未嘗生未嘗死也。此過養乎？此過歡乎？」

種有幾：若蠅為鶡，得水為螭，得水土之際，則為蠅蟻之衣。生於陵屯，則為陵舄。陵舄得鬱栖，則為烏足。烏足之根為螻蛄，其葉為胡蝶。胡蝶胥也，化而為蟲，生竈下，其狀若脫，其名曰駒掇。鵠掇千日，化而為鳥，其名曰乾餘骨。乾餘骨之沫為斯彌。斯彌為食醯頤輅。食醯頤輅生乎食醯黃輓，食醯黃輓生乎九猷。九猷生乎瞽芮，瞽芮生乎腐蠹。羊肝化為地皋，馬血之為轉鄰也，人血之為野火也。鷓鴣之為鷓，鷓之為布穀，布穀久復為鷓也，鷺之為蛤也，田鼠之為鶡也，朽瓜之為魚也，老韭之為莧也，老榆之為援也，魚卵之為蟲。亶爰之獸自孕而生曰類。河澤之鳥視而生曰鵠。純雌其名大鷁，純雄其名穉蜂。思士不妻而感，思女不夫而孕。后稷生乎巨跡，伊尹生乎空桑。厥昭生乎濕。醯雞生乎酒。羊奚比乎不筍。久竹生青寧，青寧生程，程生馬，馬生人。人久入於機。萬物皆出於機，皆入於機。

黃帝書曰：「形動不生形而生影，聲動不生聲而生響，無動不生無而生有。形，必終者也；天地終乎？與我偕終。終進乎？不知也。道終乎本無始，進乎本不久。有生則復於不生，有形則復於無形。不生者，非本不生者也；無形者，非本無形者也。生者，理之必終者也。終者不得不終，亦如生者之不得不生。而欲恆其生，畫其終，惑於數也。精神者，天之分；骨骸者，地之分。屬天清而散，屬地濁而聚。精神離形，各歸其真；故謂之鬼。鬼，歸也，歸其真宅。黃帝曰：『精神入其門，骨骸反其根，我尚何存？』」

人自生至終，大化有四：嬰孩也，少壯也，老耄也，死亡也。其在嬰孩，氣專志一，和之至也；物不傷焉，德莫加焉。其在少壯，則血氣飄溢，欲慮充起；物所攻焉，德故衰焉。其在老耄，則欲慮柔焉；體將休焉，物莫先焉。雖未及嬰孩之全，方於少壯，間矣。其在死亡也，則之於息焉，反其極矣。

孔子遊於太山，見榮啟期行乎郕之野，鹿裘帶索，鼓琴而歌。孔子問曰：「先生所以樂，何也？」對曰：「吾樂甚多：天生萬物，唯人為貴。而吾得為人，是一樂也。男女之別，男尊女卑，故以男為貴；吾既得為男矣，是二樂也。人生有不見日月、不免襁褓者，吾既已行年九十矣，是三樂也。貧者士之常也，死者人之終也，處常得終，當何憂哉？」孔子曰：「善乎！能自寬者也。」

林類年且百歲，底春被裘，拾遺穗於故畦，並歌並進。孔子適衛，望之於野。顧謂弟子曰：「彼叟可與言者，試往訊之！」子貢請行。逆之壟端，面之而歎曰：「先生曾不悔乎，而行歌拾穗？」林類行不留，歌不輟。子貢叩之不已，乃仰而應曰：「吾何悔邪？」子貢曰：「先生少不勤行，長不競食，老無妻子，死期將至：亦有何樂而拾穗行歌乎？」林類笑曰：「吾之所以為樂，人皆有之，而反以為憂。少不勤行，長不競時，故能壽若此。老無妻子，死期將至，故能樂若此。子貢曰：

「壽者人之情，死者人之惡。子以死為樂，何也？」林類曰：「死之與生，一往一反。故死於是者，安知不生於彼？故吾知其不相若矣。吾又安知營營而求生非惑乎？亦又安知吾今之死不愈昔之生乎？」子貢聞之，不喻其意，還以告夫子。夫子曰：「吾知其可與言，果然；然彼得之而不盡者也。」

子貢倦於學，告仲尼曰：「願有所息。」仲尼曰：「生無所息。」子貢曰：「然則賜息無所乎？」仲尼曰：「有焉耳。望其壙，睪如也，宰如也，墳如也，鬲如也，則知所息矣。」子貢曰：「大哉死乎！君子息焉，小人伏焉。」仲尼曰：「賜！汝知之矣。人胥知生之樂，未知生之苦；知老之憊，未知老之佚；知死之惡，未知死之息也。晏子曰：『善哉，古之有死也！仁者息焉，不仁者伏焉。』死也者，德之微也。古者謂死人為歸人。夫言死人為歸人，則生人為行人矣。行而不知歸，失家者也。一人失家，一世非之；天下失家，莫知非焉。有人去鄉土、離六親、廢家業、遊於四方而不歸者，何人哉？世必謂之為狂蕩之人矣。又有人鍾賢世，矜巧能、修名譽、誇張於世而不知己者，亦何人哉？世必以為智謀之士。此二者，胥失者也。而世與一不與一，唯聖人知所與，知所去。」

或謂子列子曰：「子奚貴虛？」列子曰：「虛者無貴也。」子列子曰：「非其名也，莫如靜，莫如虛。靜也虛也，得其居矣；取也與也，失其所矣。事之破毀而後有舞仁義者，弗能復也。」

粥熊曰：「運轉亡已，天地密移，疇覺之哉？故物損於彼者盈於此。成於此者虧於彼。損盈成虧，隨世隨死。往來相接，間不可省，疇覺之哉？凡一氣不頓進，一形不頓虧；亦不覺其成，亦不覺其虧。亦如人自世至老，貌色智能，亡日不異；皮膚爪髮，隨世隨落，非嬰孩時有停而不易也。間不可覺，俟至後知。」

杞國有人憂天地崩墜，身亡所寄，廢寢食者；又有憂彼之所憂者，因往曉之，曰：「天，積氣耳，亡處亡氣。若屈伸呼吸，終日在天中行止，奈何憂崩墜乎？」其人曰：「天果積氣，日月星宿，不當墜耶？」曉之者曰：「日月星宿，亦積氣中之有光耀者；只使墜，亦不能有所中傷。」其人曰：「奈地壞何？」曉者曰：「地積塊耳，充塞四虛，亡處亡塊。若躇步跼蹐，終日在地上行止，奈何憂其壞？」其人舍然大喜，曉之者亦舍然大喜。長廬子聞而笑之曰：「虹蜺也，雲霧也，風雨也，四時也，此積氣之成乎天者也。山岳也，河海也，金石也，火木也，此積形之成乎地者也。知積氣也，知積塊也，奚謂不壞？夫天地，空中之一細物，有中之最巨者。難終難窮，此固然矣；難測難識，此固然矣。憂其壞者，誠為大遠；言其不壞者，亦為未是。天地不得不壞，則會歸於壞。遇其壞時，奚為不憂哉？子列子聞而笑曰：「言天地壞者亦謬，言天地不壞者亦謬。壞與不壞，吾所不能知也。雖然，彼一也，此一也。故生不知死，死不知生；來不知去，去不知來。壞與不壞，吾何容心哉？」

舜問乎烝曰：「道可得而有乎？」曰：「汝身非汝有也，汝何得有夫道？」舜曰：「吾身非吾有，孰有之哉？」曰：「是天地之委形也。生非汝有。是天地之委和也。性命非汝有，是天地之委順也。孫子非汝有，是天地之委蛻也。故行不知所往，處不知所持，食不知所以。天地強陽，氣也；又胡可得而有邪？」

宋人學盜

齊之國氏大富，宋之向氏大貧；自宋之齊，請其術。國氏告之曰：「吾善為盜。始吾為盜也。一年而給，二年而足，三年大穰。自此以往，施及州閭。」向氏大喜。喻其為盜之言，而不喻其為盜之道，遂踰垣鑿室，手目所及，亡不探也。未及時，以贓獲罪，沒其先居之財。向氏以國氏之謬己也，往而怨之。國氏曰：「若為盜若

何？」向氏言其狀。國氏曰：「嘻！若失為盜之道至此乎？今將告若矣。吾聞天有時，地有利。吾盜天地之時利，雲雨之滂潤，山澤之產育，以生吾禾，殖吾稼，築吾垣，建吾舍。陸盜禽獸，水盜魚鱉，亡非盜也。夫禾稼、土木、禽獸、魚鱉，皆天之所生，豈吾之所有？然吾盜天而亡殃。夫金玉珍寶，穀帛財貨，人之所聚，豈天之所與？若盜之而獲罪，孰怨哉？」向氏大惑，以為國氏之重罔己也，過東郭先生問焉。東郭先生曰：「若一身庸非盜乎？盜陰陽之和以成若生，載若形；況外物而非盜哉？誠然，天地萬物不相離也；仞而有之，皆惑也。國氏之盜，公道也，故亡殃；若之盜，私心也，故得罪。有公私者，亦盜也；亡公私者，亦盜也。公公私私，天地之德。知天地之德者，孰為盜耶？孰為不盜耶？」

卷第二

黃帝篇

YELLOW EMPEROR

黃帝即位十有五年，喜天下戴己，養正命，娛耳目，供鼻口，焦然肌色肝黝，昏然五情爽惑。又十有五年，憂天下之不治，竭聰明，進智力，營百姓，焦然肌色肝黝，昏然五情爽惑。黃帝乃喟然讚曰：「朕之過淫矣。養一己其患如此，治萬物其患如此。」於是放萬機，舍宮寢，去直侍，徹鐘懸，減廚膳，退而閒居大庭之館，齋心服形，三月不親政事。晝寢而夢，遊於華胥氏之國。華胥氏之國在弇州之西，台州之北，不知斯齊國幾千萬里；蓋非舟車足力之所及，神游而已。其國無師長，自然而已。其民無嗜慾，自然而已。不知樂生，不知惡死，故無夭殤；不知親己，不知疏物，故無愛憎；不知背逆，不知向順，故無利害：都無所愛惜，都無所畏忌。入水不溺，入火不熱。斫撻無傷痛，指撻無痠癢。乘空如履實，寢虛若處床。雲霧不礙其視，雷霆不亂其聽，美惡不滑其心，山谷不躡其步，神行而已。黃帝既寤，怡然自得，召天老、力牧、太山稽，告之，曰：「朕閒居三月，齋心服形，思有以養身治物之道，弗獲其術。疲而睡，所夢若此。今知至道不可以情求矣。朕知之矣！朕得之矣！而不能以告若矣。」又二十有八年，天下大治，幾若華胥氏之國，而帝登假。百姓號之，二百餘年不輟。

列姑射山在海河洲中，山上有神人焉，吸風飲露，不食五穀；心如淵泉，形如處女；不倨不愛，仙聖為之臣；不畏不怒，愿慤為之使；不施不惠，而物自足；不聚不斂，而已無愆。陰陽常調，日月常明，四時常若，風雨常均，字育常時，年穀常豐；而土無札傷，人無夭惡，物無疵厲，鬼無靈響焉。

列子師老商氏，友伯高子；進二子之道，乘風而歸。尹生聞之，從列子居，數月不省舍。因問請蘄其術者，十反而十不告。尹生懟而請辭，列子又不命。尹生退。數月，意不已，又往從之。列子曰：「汝何去來之頻？」尹生曰：「曩章戴有請於子，子不我告，固有憾於子。今復脫然，是以又來。」列子曰：「曩吾以汝為達，今汝之鄙至此乎？姬！將告汝所學於夫子者矣。自吾之事夫子友若人也，三年之後，心不敢念是非，口不敢言利害，始得夫子一眄而已。五年之後，心庚念是非，口庚言利害，夫子始一解顏而笑。七年之後，從心之所念，庚無是非；從口之所言，庚無利害，夫子始一引吾并席而坐。九年之後，橫心之所念，橫口之所言，亦不知我之是非利害歟，亦不知彼之是非利害歟；亦不知夫子之為我師，若人之為我友：內外進矣。而後眼如耳，耳如鼻，鼻如口，無不同也。心凝形釋，骨肉都融；不覺形之所倚，足之所履，隨風東西，猶木葉幹殼。竟不知風乘我邪？我乘風乎？今女居先生之門，曾未浹時，而懟憾者再三。女之片體將氣所不受，汝之一節將地所不載。履虛乘風，其可幾乎？」尹生甚忤，屏息良久，不敢復言。

列子問關尹曰：「至人潛行不空，蹈火不熱，行乎萬物之上而不慄。請問何以至於此？」關尹曰：「是純氣之守也，非智巧果敢之列。姬！魚語女。凡有貌像聲色者，皆物也。物與物何以相遠也？夫奚足以至乎先？是色而已。則物之造乎不形，而止乎無所化。夫得是而窮之者，焉得而正焉？彼將處乎不深之度，而藏乎無端之紀，游乎萬物之所終始。壹其性，養其氣，含其德，以通乎物之所造。夫若是者，其天守全，其神無郤，物奚自入焉？夫醉者之墜於車也，雖疾不死。骨節與人同，而犯害與人異，其神全也。乘亦弗知也，墜亦弗知也。死生驚懼不入乎其胸，是故還物而不懼。彼得全於酒而猶若是，而況得全於天乎？聖人藏於天，故物莫之能傷也。」

列禦寇為伯昏無人射，引之盈貫，措杯水其肘上，發之，鏑矢復沓，方矢復寓。當是時也，猶象人也。伯昏無人曰：「是射之射，非不射之射也。當與汝登高山，

履危石，臨百仞之淵，若能射乎？」於是無人遂登高山，履危石，臨百仞之淵，背逡巡，足二分垂在外，揖禦寇而進之。禦寇伏地，汗流至踵。伯昏無人曰：「夫至人者，上闕青天，下潛黃泉，揮斥八極，神氣不變。今汝怵然有恂目之志，爾於中也殆矣夫！」

范氏有子曰子華，善養私名，舉國服之；有寵於晉君，不仕而居三卿之右。目所偏視，晉國爵之；口所偏肥，晉國黜之。游其庭者侔於朝。子華使其俠客以智鄙相攻，彊弱相凌。雖傷破於前，不用介意。終日夜以此為戲樂，國殆成俗。禾生、子伯，范氏之上客，出行，經垆外，宿於田更商丘開之舍。中夜，禾生、子伯二人相與言子華之名勢，能使存者亡，亡者存；富者貧，貧者富。商丘開先寤於飢寒，潛於牖北聽之。因假糧荷畚之子華之門。子華之門徒皆世族也，縞衣乘軒，緩步闊視。顧見商丘開年老力弱，面目黎黑，衣冠不檢，莫不哂之。既而狎侮欺詒，攬捩挨抚，亡所不為。商丘開常無愠容，而諸客之技單，憊於戲笑。遂與商丘開俱乘高臺，於衆中漫言曰：「有能自投下者賞百金。」衆皆競應。商丘開以為信然，遂先投下，形若飛鳥，揚於地，肌骨無毀。范氏之黨以為偶然，未詎怪也。因復指河曲之淫隈曰：「彼中有寶珠，泳可得也。」商丘開復從而泳之。既出，果得珠焉。衆昉同疑。子華昉令豫肉食衣帛之次。俄而范氏之藏大火。子華曰：「若能入火取錦者，從所得多少賞若。」商丘開往無難色，入火往還，埃不漫，身不焦。范氏之黨以為有道，乃共謝之曰：「吾不知子之有道而誕子，吾不知子之神人而辱子。子其愚我也，子其聾我也，子其盲我也。敢問其道。」商丘開曰：「吾亡道。雖吾之心，亦不知所以。雖然，有一於此，試與子言之。曩子二客之宿吾舍也，聞譽范氏之勢，能使存者亡，亡者存；富者貧，貧者富。吾誠之無二心，故不遠而來。及來，以子黨之言皆實也，唯恐誠之之不至，行之之不及，不知形體之所措，利害之所存也。心一而已。物亡迕者，如斯而已。今昉知子黨之誕我，我內藏猜慮，外矜觀聽，追幸昔日之不焦溺也，怛然內熱，惕然震悸矣。水火豈復可近哉？」自此之後，范氏門徒路遇乞兒馬醫，弗敢辱也，必下車而揖之。宰我聞之，以告仲尼。仲尼曰：「汝

弗知乎？夫至信之人，可以感物也。動天地，感鬼神，橫六合，而無逆者，豈但履危險，入水火而已哉？商丘開信偽物猶不逆，況彼我皆誠哉？小子識之！」

周宣王之牧正有役人梁鴛者，能養野禽獸，委食於園庭之內，雖虎狼鷙鷃之類，無不柔馴者。雄雌在前，孳尾成群，異類雜居，不相搏噬也。王慮其術終於其身，令毛丘園傳之。梁鴛曰：「鴛，賤役也，何術以告爾？懼王之謂隱於爾也，且一言我養虎之法。凡順之則喜，逆之則怒，此有血氣者之性也。然喜怒豈妄發哉？皆逆之所犯也。夫食虎者，不敢以生物與之，為其殺之之怒也；不敢以全物與之，為其碎之之怒也。時其飢飽，達其怒心。虎之與人異類，而媚養己者，順也；故其殺之，逆也。然則吾豈敢逆之使怒哉？亦不順之使喜也。夫喜之復也必怒，怒之復也常喜，皆不中也。今吾心無逆順者也，則鳥獸之視吾，猶其儕也。故游吾園者，不思高林曠澤；寢吾庭者，不願深山幽谷，理使然也。」

顏回問乎仲尼曰：「吾嘗濟乎觴深之淵矣，津人操舟若神。吾問焉，曰：『操舟可學邪？』曰：『可；能游者可教也，善游者數能。乃若夫沒人，則未嘗見舟而謾操之者也。』吾問焉，而不告。敢問何謂也？」仲尼曰：「噫！吾與若玩其文也久矣，而未達其實，而固且道與？能游者可教也，輕水也；善游者之數能也，忘水也。乃若夫沒人之未嘗見舟也而謾操之也，彼視淵若陵，視舟之覆猶其車卻也。覆卻萬物方陳乎前而不得入其舍。惡往而不暇？以瓦摳者巧，以鉤摳者憚，以黃金摳者昏。巧一也，而有所矜，則重外也。凡重外者拙內。」

孔子觀於呂梁，懸水三十仞，流沫三十里，鼃鼃魚鰲之所不能游也，見一丈夫游之。以為有苦而欲死者也，使弟子并流而承之。數百步而出，被髮行歌，而游於棠行。孔子從而問之，曰：「呂梁懸水三十仞，流沫三十里，鼃鼃魚鰲所不能游，向吾見子道之。以為有苦而欲死者，使弟子并流將承子。子出而被髮行歌，吾以子

為鬼也。察子，則人也。請問蹈水有道乎？」曰：「亡，吾無道。吾始乎故，長乎性，成乎命，與齋俱入，與汨偕出。從水之道而不為私焉，此吾所以道之也。」孔子曰：「何謂始乎故，長乎性，成乎命也？」曰：「吾生於陵而安於陵，故也；長於水而安於水，性也；不知吾所以然而然，命也。」

仲尼適楚，出於林中，見痾僂者承蜩，猶掇之也。仲尼曰：「子巧乎！有道邪？」曰：「我有道也。五六月，纍垸二而不墜，則失者錙銖；纍三而不墜，則失者十一；纍五而不墜，猶掇之也。吾處也，若櫟株駒；吾執臂若槁木之枝。雖天地之大、萬物之多，而唯蜩翼之知。吾不反不側，不以萬物易蜩之翼，何為而不得？」孔子顧謂弟子曰：「用志不分，乃疑於神。其痾僂丈人之謂乎！」丈人曰：「汝逢衣徒也。亦何知問是乎？脩汝所以，而後載言其上。」

海上之人有好漚鳥者，每旦之海上，從漚鳥游，漚鳥之至者百住而不止。其父曰，「吾聞漚鳥皆從汝游，汝取來，吾玩之。」明日之海上，漚鳥舞而不下也。故曰，至言去言，至為無為。齊智之所知，則淺矣。

趙襄子率徒十萬狩於中山，藉芳燔林，扇赫百里。有一人從石壁中出，隨煙燼上下。衆謂鬼物。火過，徐行而出，若無所經涉者。襄子怪而留之。徐而察之：形色七竅，人也；氣息音聲，人也。問：「奚道而處石？奚道而入火？」其人曰：「奚物而謂石？奚物而謂火？」襄子曰：「而嚮之所出者，石也；而嚮之所涉者，火也。」其人曰：「不知也。」魏文侯聞之，問子夏曰：「彼何人哉？」子夏曰：「以商所聞夫子之言，和者大同於物，物無得傷闕者，游金石，蹈水火，皆可也。」文侯曰：「吾子奚不為之？」子夏曰：「剝心去智，商未之能。雖然，試語之有暇矣。」文侯曰：「夫子奚不為之？」子夏曰：「夫子能之而能不為者也。」文侯大說。

有神巫自齊來處於鄭，命曰季咸，知人死生、存亡、禍福、壽夭，期以歲、月、旬、日，如神。鄭人見之，皆避而走。列子見之而心醉，而歸以告壺丘子，曰：「始吾以夫子之道為至矣，則又有至焉者矣。」壺子曰：「吾與汝無其文，未既其實，而固得道與？衆雌而無雄，而又奚卵焉？而以道與世抗，必信矣。夫故使人得而相汝。嘗試與來，以予示之。」明日，列子與之見壺子。出而謂列子曰：「噫！子之先生死矣，弗活矣，不可以旬數矣。吾見怪焉，見濕灰焉。」列子入，涕泣沾衿，以告壺子。壺子曰：「向吾示之以地文，罪乎不諛不止，是殆見吾杜德幾也。嘗又與來！」明日，又與之見壺子。出而謂列子曰：「幸矣，子之先生遇我也，有瘳矣。灰然有生矣，吾見杜權矣。」列子入告壺子。壺子曰：「向吾示之以天壤，名實不入，而機發於踵，此為杜權。是殆見吾善者幾也。嘗又與來！」明日，又與之見壺子。出而謂列子曰：「子之先生坐不齋，吾無得而相焉。試齋，將且復相之。」列子入告壺子。壺子曰：「向吾示之以太沖莫朕，是殆見吾衡氣幾也。鯢旋之潘為淵，止水之潘為淵，流水之潘為淵，濫水之潘為淵，沃水之潘為淵，汙水之潘為淵，雍水之潘為淵，汙水之潘為淵，肥水之潘為淵，是為九淵焉。嘗又與來！」明日，又與之見壺子。立未定，自失而走。壺子曰：「追之！」列子追之而不及，反以報壺子，曰：「已滅矣，已失矣，吾不及也。」壺子曰：「向吾示之以未始出吾宗。吾與之虛而猗移，不知其誰何，因以為茅靡，因以為波流，故逃也。」然後列子自以為未始學而歸，三年不出，為其妻爨，食豨如食人，於事無親，雕琢復朴，塊然獨以其形立；紛然而封戎，壹以是終。

子列子之齊，中道而反，遇伯昏瞀人。伯昏瞀人曰：「奚方而反？」曰：「吾驚焉。」「惡乎驚？」「吾食於十漿，而五漿先饋。」伯昏瞀人曰：「若是，則汝何為驚已？」曰：「夫內誠不解，形謀成光，以外鎮人心，使人輕乎貴老，而蠶其所患。夫漿人特為食羹之貨，多餘之贏；其為利也薄，其為權也輕，而猶若是。而況萬乘之主，身勞於國，而智盡於事；彼將任我以事，而效我以功，吾是以驚。」

伯昏瞀人曰：「善哉觀乎！汝處己，人將保汝矣。」無幾何而往，則戶外之屨滿矣。伯昏瞀人北面而立，敦杖蹙之乎頤。立有間，不言而出。賓者以告列子。列子提履徒跣而走，暨乎門，問曰：「先生既來，曾不廢藥乎？」曰：「已矣。吾固告汝曰，人將保汝，果保汝矣。非汝能使人保汝，而汝不能使人無汝保也。而焉用之感也？感豫出異。且必有感也，搖而本身，又無謂也。與汝遊者，莫汝告也。彼所小言，盡人毒也。莫覺莫悟，何相孰也。」

楊朱南之沛，老聃西遊於秦，邀於郊。至梁而遇老子。老子中道仰天而歎曰：「始以汝為可教，今不可教也。」楊朱不答。至舍，進涪漱巾櫛，脫履戶外，膝行而前，曰：「向者夫子仰天而歎曰：『始以汝為可教，今不可教。』弟子欲請夫子辭，行不問，是以不敢。今夫子間矣，請問其過。」老子曰：「而睢睢而盱盱，而誰與居？大白若辱，盛德若不足。」楊朱蹙然變容曰：「敬聞命矣。」其往也，舍者迎將家，公執席，妻執巾櫛；舍者避席，煬者避灶。其反也，舍者與之爭席矣。

楊朱過宋，東之於逆旅。逆旅人有妾二人，其一人美，其一人惡；惡者貴而美者賤。楊子問其故。逆旅小子對曰：「其美者自美，吾不知其美也；其惡者自惡，吾不知其惡也。」楊子曰：「弟子記之！行賢而去自賢之行，安往而不愛哉？」

天下有常勝之道，有不常勝之道。常勝之道曰柔，常不勝之道曰彊。二者亦知，而人未之知。故上古之言：彊，先不己若者；柔，先出於己者。先不己若者，至於若己，則殆矣。先出於己者，亡所殆矣。以此勝一身若徒，以此任天下若徒，謂不勝而自勝，不任而自任也。粥子曰：「欲剛，必以柔守之；欲彊，必以弱保之。積於柔必剛，積於弱必彊。觀其所積，以知禍福之鄉。彊勝不若己，至於若己者剛；柔勝出於己者，其力不可量。」老聃曰：「兵彊則滅，木彊則折。柔弱者生之徒，堅彊者死之徒。」

狀不必童而智童，智不必童而狀童。聖人取童智而遺童狀，衆人近童狀而疏童智。狀與我童者，近而愛之；狀與我異者，疏而畏之。有七尺之骸，手足之異，戴髮含齒，倚而趣者，謂之人；而人未必無獸心。雖有獸心，以狀而見親矣。傅翼戴角，分牙布爪，仰飛伏走，謂之禽獸；而禽獸未必無人心。雖有人心，以狀而見疏矣。庖犧氏、女媧氏、神農氏、夏后氏，蛇身人面，牛首虎鼻：此有非人之狀，而有大聖之德。夏桀、殷紂、魯桓、楚穆，狀貌七竅，皆同於人，而有禽獸之心。而衆人守一狀以求至智，未可幾也。黃帝與炎帝戰於阪泉之野，帥熊、羆、狼、豹、羆、虎為前驅，鷩、鷦、鷹、鳶為旗幟，此以力使禽獸者也。堯使夔典樂，擊石拊石，百獸率舞；簫韶九成，鳳皇來儀：此以聲致禽獸者也。然則禽獸之心，奚為異人？形音與人異，而不知接之之道焉。聖人無所不知，無所不通，故得引而使之焉。禽獸之智有自然與人童者，其齊欲攝生，亦不假智於人也：牝牡相偶，母子相親；避平依險，違寒就溫；居則有群，行則有列；小者居內，壯者居外；飲則相攜，食則鳴群。太古之時，則與人同處，與人並行。帝王之時，始驚駭散亂矣。逮於末世，隱伏逃竄，以避患害。今東方介氏之國，其國人數數解六畜之語者，蓋偏知之所得。太古神聖之人，備知萬物情態，悉解異類音聲。會而聚之，訓而受之，同於人民。故先民會鬼神魑魅，次達八方人民，末聚禽獸蟲蛾。言血氣之類心智不殊遠也。神聖知其如此，故其所教訓者，無所遺逸焉。

宋有狙公者，愛狙；養之成群，能解狙之意；狙亦得公之心。損其家口，充狙之欲。俄而匱焉，將限其食。恐衆狙之不馴於己也，先誑之曰：「與若芋，朝三而暮四，足乎？」衆狙皆起而怒。俄而曰：「與若芋，朝四而暮三，足乎？」衆狙皆伏而喜。物之以能鄙相籠，皆猶此也。聖人以智籠群愚，亦猶狙公之以智籠衆狙也。名實不虧，使其喜怒哉！

紀渚子為周宣王養鬥雞，十日而問：「雞可鬥已乎？」曰：「未也；方虛驕而恃氣。」十日又問。曰：「未也；猶應影響。」十日又問。曰：「未也；猶疾視而盛氣。」十日又問。曰：「幾矣。雞雖有鳴者，已無變矣。望之似木雞矣。其德全矣。異雞無敢應者，反走耳。」

惠盎見宋康王。康王蹠足髻歛，疾言曰：「寡人之所說者，勇有力也，不說為仁義者也。客將何以教寡人？」惠盎對曰：「臣有道於此，使人雖勇，刺之不入；雖有力，擊之弗中。大王獨無意邪？」宋王曰：「善；此寡人之所欲聞也。」惠盎曰：「夫刺之不入，擊之不中，此猶辱也。臣有道於此，使人雖有勇，弗敢刺；雖有力，弗敢擊。夫弗敢，非無其志也。臣有道於此，使人本無其志也。夫無其志也，未有愛利之心也。臣有道於此，使天下丈夫女子莫不驩然皆欲愛利之。此其賢於勇有力也，四累之上也。大王獨無意邪？」宋王曰：「此寡人之所欲得也。」惠盎對曰：「孔墨是已。孔丘墨翟無地而為君，無官而為長；天下丈夫女子莫不延頸舉踵而願安利之。今大王，萬乘之主也；誠有其志，則四境之內皆得其利矣。其賢於孔墨也遠矣。」宋王無以應。惠盎趨而出。宋王謂左右曰：「辯矣，客之以說服寡人也！」

卷第三

周穆王篇

KING MU OF ZHOU

周穆王時，西極之國有化人來，入水火，貫金石；反山川，移城邑；乘虛不墜，觸實不礙。千變萬化，不可窮極。既已變物之形，又且易人之慮。穆王敬之若神，事之若君。推路寢以居之，引三牲以進之，選女樂以娛之。化人以為王之宮室卑陋而不可處，王之廚饌腥蝼而不可饗，王之嬪御臃惡而不可親。穆王乃為之改築。土木之功，赭堊之色，無遺巧焉。五府為虛，而臺始成。其高千仞，臨終南之上，號曰中天之臺。簡鄭衛之處子娥媼靡曼者，施芳澤，正娥眉，設笄珥，衣阿錫，曳齊紈。粉白黛黑，珮玉環。雜芷若以滿之，奏承雲、六瑩、九韶、晨露以樂之。月月獻玉衣，旦旦薦玉食。化人猶不舍然，不得已而臨之。居亡幾何，謁王同游。王執化人之袂，騰而上者，中天迺止。暨及化人之宮。化人之宮構以金銀，絡以珠玉；出雲雨之上，而不知下之據，望之若屯雲焉。耳目所觀聽，鼻口所納嘗，皆非人間之有。王實以為清都、紫微、鈞天、廣樂，帝之所居。王俯而視之，其宮榭若累塊積蘇焉。王自以居數十年不思其國也。化人復謁王同游，所及之處，仰不見日月，俯不見河海。光影所照，王目眩不能得視；音響所來，王耳亂不能得聽。百骸六藏，悸而不凝。意迷精喪，請化人求還。化人移之，王若殞虛焉。既寤，所坐猶嚮者之處，侍御猶嚮者之人。視其前，則酒未清，肴未拂。王問所從來。左右曰：「王默存耳。」由此穆王自失者三月而復。更問化人。化人曰：「吾與王神遊也，形奚動哉？且曩之所居，奚異王之宮？曩之所游，奚異王之圃？王閒恆有，疑慙亡。變化之極，徐疾之間，可盡模哉？」王大悅。不恤國事，不樂臣妾，肆意遠游。命駕八駿之乘，右服騊駼而左綠耳，右驂赤驥而左白漦，主車則造父為御，蜚螭為右；次車之乘，右服渠黃而左踰輪，左驂盜驪而右山子，柏夭主車，參百為御，奔戎為右。馳驅千里，至於巨蒐氏之國。巨蒐氏乃獻白鵠之血以飲王，具牛馬之湏以洗王之足，

及二乘之人。已飲而行，遂宿於崑崙之阿，赤水之陽。別日升於崑崙之丘，以觀黃帝之宮；而封之以詒後世。遂賓於西王母，觴於瑤池之上。西王母為王謠，王和之，其辭哀焉。西觀日之所入。一日行萬里。王乃歎曰：「於乎！予一人不盈於德而諧於樂。後世其追數吾過乎！」穆王幾神人哉！能窮當身之樂，猶百年乃徂，世以為登假焉。

老成子學幻於尹文先生，三年不告。老成子請其過而求退。尹文先生揖而進之於室。屏左右而與之言曰：「昔老聃之徂西也，顧而告予曰：『有生之氣，有形之狀，盡幻也。造化之所始，陰陽之所變者，謂之生，謂之死。窮數達變，因形移易者，謂之化，謂之幻。造物者其巧妙，其功深，固難窮難終。因形者其巧顯，其功淺，故隨起隨滅。知幻化之不異生死也，始可與學幻矣。』吾與汝亦幻也，奚須學哉？」老成子歸，用尹文先生之言，深思三月；遂能存亡自在，翻校四時；冬起雷，夏造冰。飛者走，走者飛。終身不箸其術，故世莫傳焉。子列子曰：「善為化者，其道密庸，其功同人。五帝之德，三王之功，未必盡智勇之力，或由化而成。孰測之哉？」

覺有八徵，夢有六候。奚謂八徵？一曰故，二曰為，三曰得，四曰喪，五曰哀，六曰樂，七曰生，八曰死。此者八徵，形所接也。奚謂六候？一曰正夢，二曰噩夢，三曰思夢，四曰寤夢，五曰喜夢，六曰懼夢。此六者，神所交也。不識感變之所起者，事至則惑其所由然，識感變之所起者，事至則知其所由然。知其所由然，則無所怛。一體之盈虛消息，皆通於天地，應於物類。故陰氣壯，則夢涉大水而恐懼；陽氣壯，則夢涉大火而燔爇；陰陽俱壯，則夢生殺。甚飽則夢與，甚饑則夢取。是以以浮虛為疾者，則夢揚；以沈實為疾者，則夢溺。藉帶而寢則夢蛇，飛鳥銜髮則夢飛。將陰夢火，將疾夢食。夢飲酒者憂，夢歌舞者哭。子列子曰：「神遇為幻，形接為事。故晝想夜夢，神形所遇。故神凝者想夢自消。信覺不語，信夢不達；物化之往來者也。古之真人，其覺自忘，其寢不夢；幾虛語哉？」

西極之南隅有國焉。不知境界之所接，名古莽之國。陰陽之氣所不交，故寒暑亡辨；日月之光所不照，故晝夜亡辨。其民不食不衣而多眠。五旬一覺，以夢中所為者實，覺之所見者妄。四海之齊謂中央之國，跨河南北，越岱東西，萬有餘里。其陰陽之審度，故一寒一暑；昏明之分察，故一晝一夜。其民有智有愚。萬物滋殖，才藝多方。有君臣相臨，禮法相持。其所云為，不可稱計。一覺一寐，以為覺之所為者實，夢之所見者妄。東極之北隅有國曰皐落之國。其土氣常燠，日月餘光之照。其土不生嘉苗。其民食草根木實，不知火食，性剛悍，彊弱相藉，貴勝而不尚義；多馳步，少休息，常覺而不眠。

周之尹氏大治產，其下趣役者侵晨昏而弗息。有老役夫筋力竭矣，而使之彌勤。晝則呻呼而即事，夜則昏憊而熟寐。精神荒散，昔昔夢為國君。居人民之上，總一國之事。遊燕宮觀，恣意所欲，其樂無比。覺則復役。人有慰喻其勲者。役夫曰：「人生百年，晝夜各分。吾晝為僕虜，苦則苦矣；夜為人君，其樂無比。何所怨哉？」尹氏心營世事，慮鍾家業，心形俱疲，夜亦昏憊而寤。昔昔夢為人僕，趨走作役，無不為也；數罵杖撻，無不至也。眠中吟嚙呻呼，徹旦息焉。尹氏病之，以訪其友。友曰：「若位足榮身，資財有餘，勝人遠矣。夜夢為僕，苦逸之復，數之常也。若欲覺夢兼之，豈可得邪？」尹氏聞其友言，寬其役夫之程，減己思慮之事，疾並少間。

鄭人有薪於野者，偶駭鹿，御而擊之，斃之。恐人見之也，遽而藏諸隍中，覆之以蕉。不勝其喜。俄而遺其所藏之處，遂以為夢焉。順塗而詠其事。傍人有聞者，用其言而取之。既歸，告其室人曰：「向薪者夢得鹿而不知其處；吾今得之，彼直真夢矣。」室人曰：「若將是夢見薪者之得鹿邪？詎有薪者邪？今真得鹿，是若之夢真邪？」夫曰：「吾據得鹿，何用知彼夢我夢邪？」薪者之歸，不厭失鹿。其夜

真夢藏之之處，又夢得之之主。爽旦，案所夢而尋得之。遂訟而爭之，歸之士師。士師曰：「若初真得鹿，妄謂之夢；真夢得鹿，妄謂之實。彼真取若鹿，而與若爭鹿。室人又謂夢仞人鹿，無人得鹿。今據有此鹿，請二分之。」以聞鄭君。鄭君曰：「嘻！士師將復夢分人鹿乎？」訪之國相。國相曰：「夢與不夢，臣所不能辨也。欲辨覺夢，唯黃帝孔丘。今亡黃帝孔丘，孰辨之哉？且恂士師之言可也。」

宋陽里華子中年病忘，朝取而夕忘，夕與而朝忘；在塗則忘行，在室則忘坐；今不識先，後不識今。闔室毒之。謁史而卜之，弗占；謁巫而禱之，弗禁；謁醫而攻之，弗已。魯有儒生自媒能治之，華子之妻子以居產之半請其方。儒生曰：「此固非卦兆之所占，非祈請之所禱，非藥石之所攻。吾試化其心，變其慮，庶幾其瘳乎！」於是試露之，而求衣；飢之，而求食；幽之，而求明。儒生欣然告其子曰：「疾可已也。然吾之方密，傳世不以告人。試屏左右，獨與居室七日。」從之。莫知其所施為也，而積年之疾一朝都除。華子既悟，迺大怒，黜妻罰子，操戈逐儒生。宋人執而問其以。華子曰：「曩吾忘也，蕩蕩然不覺天地之有無。今頓識既往，數十年來存亡、得失、哀樂、好惡，擾擾萬緒起矣。吾恐將來之存亡、得失、哀樂、好惡之亂吾心如此也，須臾之忘，可復得乎？」子貢聞而怪之，以告孔子。孔子曰：「此非汝所及乎！」顧謂顏回紀之。

秦人逢氏有子，少而惠，及壯而有迷罔之疾。聞歌以為哭，視白以為黑，饗香以為朽，嘗甘以為苦，行非以為是：意之所之，天地、四方，水火、寒暑，無不倒錯者焉。楊氏告其父曰：「魯之君子多術藝，將能已乎？汝奚不訪焉？」其父之魯，過陳，遇老聃，因告其子之證。老聃曰：「汝庸知汝子之迷乎？今天下之人皆惑於是非，昏於利害。同疾者多，固莫有覺者。且一身之迷不足傾一家，一家之迷不足傾一鄉，一鄉之迷不足傾一國，一國之迷不足傾天下。天下盡迷，孰傾之哉？向使天下之人其心盡如汝子，汝則反迷矣。哀樂、聲色、臭味、是非，孰能正之？且吾

之此言未必非迷，而況魯之君子迷之郵者，焉能解人之迷哉？榮汝之糧，不若遄歸也。」

燕人生於燕，長於楚，及老而還本國。過晉國，同行者誑之；指城曰：「此燕國之城。」其人愀然變容。指社曰：「此若里之社。」乃喟然而歎。指舍曰：「此若先人之廬。」乃涓然而泣。指壟曰：「此若先人之冢。」其人哭不自禁。同行者啞然大笑，曰：「予昔給若，此晉國耳。」其人大慚。及至燕，真見燕國之城社，真見先人之廬冢，悲心更微。

卷第四

仲尼篇

CONFUCIUS

仲尼閒居，子貢入侍，而有憂色。子貢不敢問，出告顏回。顏回援琴而歌。孔子聞之，果召回入，問曰：「若奚獨樂？」回曰：「夫子奚獨憂？」孔子曰：「先言爾志。」曰：「吾昔聞之夫子曰：『樂天知命故不憂』，回所以樂也。」孔子愀然有閒曰：「有是言哉？汝之意失矣。此吾昔日之言爾，請以今言為正也。汝徒知樂天知命之無憂，未知樂天知命有憂之大也。今告若其實：修一身，任窮達，知去來之非我，亡變亂於心慮，爾之所謂樂天知命之無憂也。曩吾修詩書，正禮樂，將以治天下，遺來世；非但修一身，治魯國而已。而魯之君臣日失其序，仁義益衰，情性益薄。此道不行一國與當年，其如天下與來世矣？吾始知詩書、禮樂無救於治亂，而未知所以革之之方。此樂天知命者之所憂。雖然，吾得之矣。夫樂而知者，非古人之所謂樂知也。無樂無知，是真樂真知；故無所不樂，無所不知，無所不憂，無所不為。詩書、禮樂，何棄之有？革之何為？」顏回北面拜手曰：「回亦得之矣。」出告子貢。子貢茫然自失，歸家淫思七日，不寢不食，以至骨立。顏回重往喻之，乃反丘門，弦歌誦書，終身不輟。

陳大夫聘魯，私見叔孫氏。叔孫氏曰：「吾國有聖人。」曰：「非孔丘邪？」曰：「是也。」「何以知其聖乎？」叔孫氏曰：「吾常聞之顏回曰，『孔丘能廢心而用形。』」陳大夫曰：「吾國亦有聖人，子弗知乎？」曰：「聖人孰謂？」曰：「老聃之弟子有亢倉子者，得聃之道，能以耳視而目聽。」魯侯聞之大驚，使上卿厚禮而致之。亢倉子應聘而至。魯侯卑辭請問之。亢倉子曰：「傳之者妄。我能視

聽不用耳目，不能易耳目之用。」魯侯曰：「此增異矣。其道奈何？寡人終願聞之。」亢倉子曰：「我體合於心，心合於氣，氣合於神，神合於無。其有介然之有，唯然之音，雖遠在八荒之外，近在眉睫之內，來干我者，我必知之。乃不知是我七孔四支之所覺，心腹六藏之所知，其自知而已矣。」魯侯大悅。他日以告仲尼，仲尼笑而不答。

商太宰見孔子曰：「丘聖者歟？」孔子曰：「聖則丘何敢，然則丘博學多識者也。」商太宰曰：「三王聖者歟？」孔子曰：「三王善任智勇者，聖則丘弗知。」曰：「五帝聖者歟？」孔子曰：「五帝善任仁義者，聖則丘弗知。」曰：「三皇聖者歟？」孔子曰：「三皇善任因時者，聖則丘弗知。」商太宰大駭，曰：「然則孰者為聖？」孔子動容有閒，曰：「西方之人有聖者焉，不治而不亂，不言而自信，不化而自行，蕩蕩乎民無能名焉。丘疑其為聖。弗知真為聖歟？真不聖歟？」商太宰嘿然心計曰：「孔丘欺我哉！」

子夏問孔子曰：「顏回之為人奚若？」子曰：「回之仁賢於丘也。」曰：「子貢之為人奚若？」子曰：「賜之辯賢於丘也。」曰：「子路之為人奚若？」子曰：「由之勇賢於丘也。」曰：「子張之為人奚若？」子曰：「師之莊賢於丘也。」子夏避席而問曰：「然則四子者何為事夫子？」曰：「居！吾語汝。夫回能仁而不能反，賜能辯而不能訥，由能勇而不能怯，師能莊而不能同。兼四子之有以易吾，吾弗許也。此其所以事吾而不貳也。」

子列子既師壺丘子林，友伯昏瞀人，乃居南郭。從之處者，日數而不及。雖然，子列子亦微焉。朝朝相與辯，無不聞。而與南郭子連牆二十年，不相謁請；相遇於道，目若不相見者。門之徒役以為子列子與南郭子有敵不疑。有自楚來者，問子列子曰：「先生與南郭子奚敵？」子列子曰：「南郭子貌充心虛，耳無聞，目無見，

口無言，心無知，形無惕。往將奚為？雖然，試與汝偕往。」閱弟子四十人同行。見南郭子，果若欺魄焉，而不可與接。顧視子列子，形神不相偶，而不可與群。南郭子俄而指子列子之弟子末行者與言，衍衍然若專直而在雄者。子列子之徒駭之。反舍，咸有疑色。子列子曰：「得意者無言，進知者亦無言。用無言為言亦言，無知為知亦知。無言與不言，無知與不知，亦言亦知。亦無所不言，亦無所不知；亦無所言，亦無所知。如斯而已。汝奚妄駭哉？」

子列子學也，三年之後，心不敢念是非，口不敢言利害，始得老商一眇而已。五年之後，心更念是非，口更言利害，老商始一解顏而笑。七年之後，從心之所念，更無是非；從口之所言，更無利害。夫子始一引吾並席而坐。九年之後，橫心之所念，橫口之所言，亦不知我之是非利害歟，亦不知彼之是非利害歟，外內進矣。而後眼如耳，耳如鼻，鼻如口，口無不同。心凝形釋，骨肉都融，不覺形之所倚，足之所履，心之所念，言之所藏。如斯而已。則理無所隱矣。

初，子列子好游。壺丘子曰：「禦寇好游，游何所好？」列子曰：「游之樂所玩無故。人之游也，觀其所見；我之游也，觀其所變。游乎游乎！未有能辨其游者。」壺丘子曰：「禦寇之游固與人同歟，而曰固與人異歟？凡所見，亦恆見其變。玩彼物之無故，不知我亦無故。務外游，不知務內觀。外游者，求備於物；內觀者，取足於身。取足於身，游之至也；求備於物，游之不至也。」於是列子終身不出，自以為不知游。壺丘子曰：「游其至乎！至游者，不知所適；至觀者，不知所視。物物皆游矣，物物皆觀矣，是我之所謂游，是我之所謂觀也。故曰：游其至矣乎！游其至矣乎！」

龍叔謂文摯曰：「子之術微矣。吾有疾，子能已乎？」文摯曰：「唯命所聽。然先言子所病之證。」龍叔曰：「吾鄉譽不以為榮，國毀不以為辱；得而不喜，失

而弗憂；視生如死；視富如貧；視人如豕；視吾如人。處吾之家，如逆旅之舍；觀吾之鄉，如戎蠻之國。凡此衆疾，爵賞不能勸，刑罰不能威，盛衰、利害不能易，哀樂不能移。固不可事國君，交親友，御妻子，制僕隸。此奚疾哉？奚方能已之乎？」文摯乃命龍叔背明而立，文摯自後向明而望之。既而曰：「嘻！吾見子之心矣：方寸之地虛矣。幾聖人也！子心六孔流通，一孔不達。今以聖智為疾者，或由此乎！非吾淺術所能已也。」

無所由而常生者，道也。由生而生，故雖終而不亡，常也。由生而亡，不幸也。有所由而常死者，亦道也。由死而死，故雖未終而自亡者，亦常也。由死而生，幸也。故無用而生謂之道，用道得終謂之常；有所用而死者亦謂之道，用道而得死者亦謂之常。季梁之死，楊朱望其門而歌。隨梧之死，楊朱撫其尸而哭。隸人之生，隸人之死，衆人且歌，衆人且哭。

目將眇者，先睹秋毫；耳將聾者，先聞蚋飛；口將爽者，先辨淄澠；鼻將窒者，先覺焦朽；體將僵者，先亟奔佚，心將迷者，先識是非：故物不至者則不反。

鄭之圃澤多賢，東里多才。圃澤之役有伯豐子者，行過東里，遇鄧析。鄧析顧其徒而笑曰：「為若舞。彼來者奚若？」其徒曰：「所願知也。」鄧析謂伯豐子曰：「汝知養養之義乎？受人養而不能自養者，犬豕之類也；養物而物為我用者，人之力也。使汝之徒食而飽，衣而息，執政之功也。長幼群聚而為牢藉庖廚之物，奚異犬豕之類乎？」伯豐子不應。伯豐子之從者越次而進曰：「大夫不聞齊魯之多機乎？有善治土木者，有善治金革者，有善治聲樂者，有善治書數者，有善治軍旅者，有善治宗廟者，群才備也。而無相位者，無能相使者。而位之者無知，使之者無能，而知之與能為之使焉。執政者，迺吾之所使；子奚矜焉？」鄧析無以應，目其徒而退。

公儀伯以力聞諸侯，堂谿公言之於周宣王，王備禮以聘之。公儀伯至；觀形，懦夫也。宣王心惑而疑曰：「女之力何如？」公儀伯曰：「臣之力能折春蠶之股，堪秋蟬之翼。」王作色曰：「吾之力能裂犀兕之革，曳九牛之尾，猶憾其弱。女折春蠶之股，堪秋蟬之翼，而力聞天下，何也？」公儀伯長息退席，曰：「善哉！王之間也！臣敢以實對。臣之師有商丘子者，力無敵於天下，而六親不知；以未嘗用其力故也。臣以死事之。乃告臣曰：『人欲見其所不見，視人所不窺；欲得其所不得，修人所不為。故學視者先見輿薪，學聽者先聞撞鐘。夫有易於內者無難於外。於外無難，故名不出其一家。』今臣之名聞於諸侯，是臣違師之教，顯臣之能者也。然則臣之名不以負其力者也，以能用其力者也；不猶愈於負其力者乎？」

中山公子牟者，魏國之賢公子也。好與賢人游，不恤國事；而悅趙人公孫龍。樂正子輿之徒笑之。公子牟曰：「子何笑牟之悅公孫龍也？」子輿曰：「公孫龍之為人也，行無師，學無友，佞給而不中，漫衍而無家，好怪而妄言。欲惑人之心，屈人之口，與韓檀等肆之。」公子牟變容曰：「何子狀公孫龍之過歟？請聞其實。」子輿曰：「吾笑龍之詒孔穿，言『善射者能令後鏃中前括，發發相及，矢矢相屬；前矢造準而無絕落，後矢之括猶銜弦，視之若一焉。』孔穿駭之。龍曰：『此未其妙者。逢蒙之弟子曰鴻超，怒其妻而怖之。引烏號之弓，綦衛之箭，射其目。矢來注眸子而眶不睫，矢隧地而塵不揚。』是豈智者之言與？」公子牟曰：「智者之言固非愚者之所曉。後鏃中前括，鈞後於前。矢注眸子而眶不睫，盡矢之勢也。子何疑焉？」樂正子輿曰：「子，龍之徒，焉得不飾其闕？吾又言其尤者。龍誑魏王曰：『有意不心。有指不至。有物不盡。有影不移。髮引千鈞。白馬非馬。孤犢未嘗有母。』其負類反倫，不可勝言也。」公子牟曰：「子不論至言而以為尤也，尤其在子矣。夫無意則心同。無指則皆至。盡物者常有。影不移者，說在改也。髮引千鈞，勢至等也。白馬非馬，形名離也。孤犢未嘗有母，非孤犢也。」樂正子輿曰：「子

以公孫龍之鳴皆條也。設令發於餘竅，子亦將承之。」公子牟默然良久，告退，曰：「請待餘日，更謁子論。」

堯治天下五十年，不知天下治歟，不治歟？不知億兆之願戴己歟？不願戴己歟？顧問左右，左右不知。問外朝，外朝不知。問在野，在野不知。堯乃微服游於康衢，聞兒童謠曰：「立我蒸民，莫匪爾極。不識不知，順帝之則。」堯喜問曰：「誰教爾為此言？」童兒曰：「我聞之大夫。」問大夫。大夫曰：「古詩也。」堯還宮，召舜，因禪以天下。舜不辭而受之。

關尹喜曰：「在己無居，形物其箸。其動若水，其靜若鏡，其應若響。故其道若物者也。物自違道，道不違物。善若道者，亦不用耳，亦不用目，亦不用力，亦不用心。欲若道而用視聽形智以求之，弗當矣。瞻之在前，忽焉在後；用之，彌滿六虛，廢之，莫知其所。亦非有心者所能得遠，亦非無心者所能得近。唯默而得之，而性成之者得之。知而亡情，能而不為，真知真能也。發無知，何能情？發不能，何能為？聚塊也，積塵也，雖無為而非理也。」

卷第五

湯問篇

Q & A WITH DANG

湯問夏革

殷湯問於夏革曰：「古初有物乎？」夏革曰：「古初無物，今惡得物？後之人將謂今之無物，可乎？」殷湯曰：「然則物無先後乎？」夏革曰：「物之終始，初無極已。始或為終，終或為始，惡知其紀？然自物之外，自事之先，朕所不知也。」殷湯曰：「然則上下八方有極盡乎？」革曰：「不知也。」湯固問。革曰：「無則無極，有則有盡；朕何以知之？然無極之外復無無極，無盡之中復無無盡。無極復無無極，無盡復無無盡。朕以是知其無極無盡也，而不知其有極有盡也。」湯又問曰：「四海之外奚有？」革曰：「猶齊州也。」湯曰：「汝奚以實之？」革曰：「朕東行至營，人民猶是也。問營之東，復猶營也。西行至豳，人民猶是也。問豳之西，復猶豳也。朕以是知四海、四荒、四極之不異是也。故大小相含，無窮極也。含萬物者，亦如含天地。含萬物也故不窮，含天地也故無極。朕亦焉知天地之表不有大天地者乎？亦吾所不知也。然則天地亦物也。物有不足，故昔者女媧氏鍊五色石以補其闕；斷鼇之足以立四極。其後共工氏與顓頊爭為帝，怒而觸不周之山，折天柱，絕地維；故天傾西北，日月辰星就焉；地不滿東南，故百川水潦歸焉。」湯又問：「物有巨細乎？有修短乎？有同異乎？」革曰：「渤海之東不知幾億萬里，有大壑焉，實惟無底之谷，其下無底，名曰歸墟。八紘九野之水，天漢之流，莫不注之，而無增無減焉。其中有五山焉：一曰岱輿，二曰員嶠，三曰方壺，四曰瀛洲，五曰蓬萊。其山高下周旋三萬里，其頂平處九千里。山之中間相去七萬里，以為鄰居焉。其上臺觀皆金玉，其上禽獸皆純縞。珠玕之樹皆叢生，華實皆有滋味；食之皆不老不死。所居之人皆仙聖之種；一日一夕飛相往來者，不可數焉。而五山之根無所連箸，常隨潮波上下往還，不得蹉峙焉。仙聖毒之，訴之於帝。帝恐流於西極，失群

仙聖之居，乃命禺彊使巨鼇十五舉首而戴之。迭為三番，六萬歲一交焉。五山始峙而不動。而龍伯之國有大人，舉足不盈數步而暨五山之所，一釣而連六鼇，合負而趣歸其國，灼其骨以數焉。於是岱輿員嶠二山流於北極，沈於大海，仙聖之播遷者巨億計。帝憑怒，侵滅龍伯之國使阨，侵小龍伯之民使短。至伏羲神農時，其國人猶數十丈。從中州以東四十萬里得僬僇國，人長一尺五寸。東北極有人名曰詵人，長九寸。荊之南有冥靈者，以五百歲為春，五百歲為秋。上古有大椿者，以八千歲為春，八千歲為秋。朽壤之上有菌芝者，生於朝，死於晦。春夏之月有蠓蚋者，因雨而生，見陽而死。終北之北有溟海者，天池也，有魚焉，其廣數千里，其長稱焉，其名為鯢。有鳥焉，其名為鵬，翼若垂天之雲，其體稱焉。世豈知有此物哉？大禹行而見之，伯益知而名之，夷堅聞而志之。江浦之間生麼蟲，其名曰焦螟，群飛而集於蚊睫，弗相觸也。栖宿去來，蚊弗覺也。離朱子羽方晝拭眚揚眉而望之，弗見其形；魴俞師曠方夜擗耳俛首而聽之，弗聞其聲。唯黃帝與容成子居空峒之上，同齋三月，心死形廢；徐以神視，塊然見之，若嵩山之阿；徐以氣聽，砰然聞之，若雷霆之聲。吳楚之國有大木焉，其名為柚。碧樹而冬生，實丹而味酸。食其皮汁，已憤厥之疾。齊州珍之，渡淮而北而化為枳焉。鸛鵒不踰濟，貉踰汶則死矣；地氣然也。雖然，形氣異也，性鈞已，無相易已。生皆全已，分皆足已。吾何以識其巨細？何以識其修短？何以識其同異哉？」

愚公移山

太行、王屋二山，方七百里，高萬仞，本在冀州之南，河陽之北。

北山愚公者，年且九十，面山而居。懲山北之塞，出入之迂也，聚室而謀曰：「吾與汝畢力平險，指通豫南，達于漢陰，可乎？」雜然相許。其妻獻疑曰：「以君之力，曾不能損魁父之丘。如太行、王屋何？且焉置土石？」雜曰：「投諸渤海

之尾，隱土之北。」遂率子孫荷擔者三夫，叩石墾壤，箕畚運於渤海之尾。鄰人京城氏之孀妻有遺男，始齠，跳往助之。寒暑易節，始一反焉。

河曲智叟笑而止之曰：「甚矣，汝之不惠！以殘年餘力，曾不能毀山之一毛，其如土石何？」北山愚公長息曰：「汝心之固，固不可徹；曾不若孀妻弱子。雖我之死，有子存焉；子又生孫，孫又生子；子又有子，子又有孫；子子孫孫無窮匱也，而山不加增，何苦而不平？」河曲智叟亡以應。

操蛇之神聞之，懼其不已也，告之於帝。帝感其誠，命夸蛾氏二子負二山，一厓朔東，一厓雍南。自此，冀之南，漢之陰，無隴斷焉。

夸父追日

夸父不量力，欲追日影，逐之於隅谷之際。欲得飲，赴飲河渭。河渭不足，將走北飲大澤。未至，道渴而死。棄其杖，尸膏肉所浸，生鄧林。鄧林彌廣數千里焉。

其道自然

大禹曰：「六合之間，四海之內，照之以日月，經之以星辰，紀之以四時，要之以太歲。神靈所生，其物異形；或夭或壽，唯聖人能通其道。」夏革曰：「然則亦有不待神靈而生，不待陰陽而形，不待日月而明，不待殺戮而夭，不待將迎而壽，不待五穀而食，不待繒纈而衣，不待舟車而行，其道自然，非聖人之所通也。」

大禹治水

禹之治水土也，迷而失塗，謬之一國。濱北海之北，不知距齊州幾千萬里。其國名曰終北，不知際畔之所齊限，無風雨霜露，不生鳥獸、蟲魚、草木之類。四方悉平，周以喬陟。當國之中有山，山名壺領，狀若甌甄。頂有口，狀若員環，名曰滋穴。有水湧出，名曰神瀆，臭過蘭椒，味過醪醴。一源分為四埒，注於山下。經營一國，亡不悉遍。土氣和，亡札厲。人性婉而從物，不競不爭。柔心而弱骨，不驕不忌；長幼儕居。不君不臣；男女雜游，不媒不聘；緣水而居，不耕不稼。土氣溫適，不織不衣；百年而死，不夭不病。其民孳阜亡數，有喜樂，亡衰老哀苦。其俗好聲，相攜而迭謠，終日不輟音。飢倦則飲神瀆，力志和平。過則醉，經旬乃醒。沐浴神瀆，膚色脂澤，香氣經旬乃歇。周穆王北遊過其國，三年忘歸。既反周室，慕其國，恍然自失。不進酒肉，不召嬪御者，數月乃復。管仲勉齊桓公因遊遼口，俱之其國，幾剋舉。隰朋諫曰：「君舍齊國之廣，人民之衆，山川之觀，殖物之阜，禮義之盛，章服之美；妖靡盈庭，忠良滿朝。肆吒則徒卒百萬，視撫則諸侯從命，亦奚羨於彼而棄齊國之社稷，從戎夷之國乎？此仲父之耄，柰何從之？」桓公乃止，以隰朋之言告管仲。仲曰：「此固非朋之所及也。臣恐彼國之不可知之也。齊國之富奚戀？隰朋之言奚顧？」

上政下俗

南國之人祝髮而裸，北國之人鞞巾而裘，中國之人冠冕而裳。九土所資，或農或商，或田或漁；如冬裘夏葛，水舟陸車。默而得之，性而成之。越之東有輒沐之國，其長子生，則鮮而食之，謂之宜弟。其大父死，負其大母而棄之，曰：鬼妻不可以同居處。楚之南有炎人之國，其親戚死，殂其肉而棄之，然後埋其骨，迺成為孝子。秦之西有儀渠之國者，其親戚死，聚柴積而焚之。燻則煙上，謂之登遐，然後成為孝子。此上以為政，下以為俗，而未足為異也。

兩兒辯日

孔子東游，見兩小兒辯鬪。問其故。一兒曰：「我以日始出時去人近，而日中時遠也。一兒以日初出遠，而日中時近也。」一兒曰：「日初出大如車蓋；及日中，則如盤盂：此不為遠者小而近者大乎？」一兒曰：「日初出澹澹涼涼；及其日中如探湯：此不為近者熱而遠者涼乎？」孔子不能決也。兩小兒笑曰：「孰為汝多知乎？」

均之至理

均，天下之至理也，連於形物亦然。均髮均縣，輕重而髮絕，髮不均也。均也，其絕也莫絕。人以為不然，自有知其然者也。詹何以獨繭絲為綸，芒鍼為鉤，荊篠為竿，剖粒為餌，引盈車之魚，於百仞之淵、汨流之中；綸不絕，鉤不伸，竿不撓。楚王聞而異之，召問其故。詹何曰：「臣聞先大夫之言，蒲且子之弋也，弱弓纖繳，乘風振之，連雙鶻於青雲之際。用心專，動手均也。臣因其事，放而學釣。五年始盡其道。當臣之臨河持竿，心無雜慮，唯魚之念；投綸沈鉤，手無輕重，物莫能亂。魚見臣之鉤餌，猶沈埃聚沫，吞之不疑。所以能以弱制彊，以輕致重也。大王治國誠能若此，則天下可運於一握，將亦奚事哉？」楚王曰：「善。」

扁鵲揆心

魯公扈趙齊嬰二人有疾，同請扁鵲求治。扁鵲治之。既同愈。謂公扈齊嬰曰：「汝曩之所疾，自外而干府藏者，固藥石之所已。今有偕生之疾，與體偕長；今為汝攻之，何如？」二人曰：「願先聞其驗。扁鵲謂公扈曰：「汝志彊而氣弱，故足於謀而寡於斷。齊嬰志弱而氣彊，故少於慮而傷於專。若換汝之心，則均於善矣。」扁鵲遂飲二人毒酒，迷死三日，剖胃探心，易而置之；投以神藥，既悟如初。二人

辭歸。於是公扈反齊嬰之室，而有其妻子；妻子弗識。齊嬰亦反公扈之室，有其妻子；妻子亦弗識。二室因相與訟，求辨於扁鵲。扁鵲辨其所由，訟乃已。

匏巴鼓琴

匏巴鼓琴而鳥舞魚躍，鄭師文聞之，棄家從師襄游。柱指鈞弦，三年不成章。師襄曰：「子可以歸矣。」師文舍其琴，歎曰：「文非弦之不能鈞，非章之不能成。文所存者不在弦，所志者不在聲。內不得於心，外不應於器，故不敢發手而動弦。且小假之，以觀其後。」無幾何，復見師襄。師襄曰：「子之琴何如？」師文曰：「得之矣。請嘗試之。」於是當春而叩商弦以召南呂，涼風忽至，草木成實。及秋而叩角弦以激夾鍾，溫風徐迴，草木發榮。當夏而叩羽弦以召黃鐘，霜雪交下，川池暴沍。及冬而叩徵弦以激蕤賓，陽光熾烈，堅冰立散。將終，命宮而總四弦，則景風翔，慶雲浮，甘露降，澧泉涌。師襄乃撫心高蹈曰：「微矣！子之彈也！雖師曠之清角，鄒衍之吹律，亡以加之。彼將挾琴執管而從子之後耳。」

薛譚學謳

薛譚學謳於秦青，未窮青之技，自謂盡之，遂辭歸。秦青弗止，餞於郊衢，撫節悲歌，聲振林木，響遏行雲。薛譚乃謝，求反。終身不敢言歸。秦青顧謂其友曰：「昔韓娥東之齊，匱糧，過雍門，鬻歌假食。既去而餘音繞梁欂，三日不絕，左右以其人弗去。過逆旅，逆旅人辱之。韓娥因曼聲哀哭，一里老幼悲愁，垂涕相對，三日不食。遽而追之。娥還，復為曼聲長歌。一里老幼喜躍抃舞，弗能自禁，忘向之悲也。乃厚賂發之。故雍門之人至今善歌哭，放娥之遺聲。」

高山流水

伯牙善鼓琴，鍾子期善聽。伯牙鼓琴，志在登高山。鍾子期曰：「善哉！峨峨兮若泰山！」志在流水。鍾子期曰：「善哉！洋洋兮若江河！」伯牙所念，鍾子期必得之。伯牙游於泰山之陰，卒逢暴雨，止於巖下；心悲，乃援琴而鼓之。初為霖雨之操，更造崩山之音。曲每奏，鍾子期輒窮其趣。伯牙乃舍琴而嘆曰：「善哉，善哉，子之聽夫！志想象猶吾心也。吾於何逃聲哉？」

偃師之巧

周穆王西巡狩，越崑崙，不至弇山。反還，未及中國，道有獻工人名偃師，穆王薦之，問曰：「若有何能？」偃師曰：「臣唯命所試。然臣已有所造，願王先觀之。」穆王曰：「日以俱來，吾與若俱觀之。」越日偃師謁見王。王薦之，曰：「若與偕來者何人邪？」對曰：「臣之所造能倡者。」穆王驚視之，趣步俯仰，信人也。巧夫鎖其頤，則歌合律；捧其手，則舞應節。千變萬化，惟意所適。王以為實人也，與盛姬內御並觀之。技將終，倡者瞬其目而招王之左右侍妾。王大怒，立欲誅偃師。偃師大懼，立剖散倡者以示王，皆傅會革、木、膠、漆、白、黑、丹、青之所為。王諦料之，內則肝、膽、心、肺、脾、腎、腸、胃，外則筋骨、支節、皮毛、齒髮，皆假物也，而無不畢具者。合會復如初見。王試廢其心，則口不能言；廢其肝，則目不能視；廢其腎，則足不能步。穆王始悅而歎曰：「人之巧乃可與造化者同功乎？」詔貳車載之以歸。夫班輸之雲梯，墨翟之飛鳶，自謂能之極也。弟子東門賈禽滑釐聞偃師之巧以告二子，二子終身不敢語藝，而時執規矩。

善射之術

甘蠅，古之善射者，彀弓而獸伏鳥下，弟子名飛衛，學射於甘蠅，而巧過其師。紀昌者，又學射於飛衛。飛衛曰：「爾先學不瞬，而後可言射矣。」紀昌歸，偃臥其妻之機下，以目承牽挺。二年之後，雖錐末倒眚，而不瞬也。以告飛衛。飛衛曰：「未也；必學視而後可。視小如大，視微如著，而後告我。」昌以鼇懸虱於牖，南

面而望之。旬日之間，浸大也；三年之後，如車輪焉。以睹餘物，皆丘山也。及以燕角之弧、朔蓬之箛射之，貫虱之心，而懸不絕。以告飛衛。飛衛高蹈拊膺曰：「汝得之矣！」紀昌既盡衛之術，計天下之敵己者，一人而已；乃謀殺飛衛。相遇於野，二人交射；中路矢鋒相觸，而墜於地，而塵不揚。飛衛之矢先窮。紀昌遺一矢；既發，飛衛以棘刺之端扞之，而無差焉。於是二子泣而投弓，相拜於塗，請為父子。剋臂以誓，不得告術於人。

造父習御

造父之師曰泰豆氏。造父之始從習御也，執禮甚卑，泰豆三年不告。造父執禮愈謹，乃告之曰：「古詩言：『良弓之子，必先為箕；良冶之子，必先為裘。』汝先觀吾趣。趣如吾，然後六轡可持，六馬可御。」造父曰：「唯命所從。」泰豆乃立木為塗，僅可容足；計步而置，履之而行。趣走往還，無跌失也。造父學之，三日盡其巧。泰豆歎曰：「子何其敏也？得之捷乎！凡所御者，亦如此也。曩汝之行，得之於足，應之於心。推於御也，齊輯乎轡銜之際，而急緩乎脣吻之和，正度乎胷臆之中，而執節乎掌握之間。內得於中心，而外合於馬志，是故能進退履繩而旋曲中規矩，取道致遠而氣力有餘，誠得其術也。得之於銜，應之於轡；得之於轡，應之於手；得之於手，應之於心。則不以目視，不以策驅；心閑體正，六轡不亂，而二十四蹄所投無差；迴旋進退，莫不中節。然後輿輪之外可使無餘轍，馬蹄之外可使無餘地；未嘗覺山谷之嶮，原隰之夷，視之一也。吾術窮矣。汝其識之！」

來丹下劍

魏黑卵以暱嫌殺丘邴章，丘邴章之子來丹謀報父之讎。丹氣甚猛，形甚露，計粒而食，順風而趨。雖怒，不能稱兵以報之。恥假力於人，誓手劍以屠黑卵。黑卵悍志絕衆，力抗百夫。節骨皮肉，非人類也。延頸承刀，披胸受矢，鏑鏑摧屈，而體無痕撻。負其材力，視來丹猶雛鷺也。來丹之友申他曰：「子怨黑卵至矣，黑卵

之易子過矣，將奚謀焉？」來丹垂涕曰：「願子為我謀。」申他曰：「吾聞衛孔周其祖得殷帝之寶劍，一童子服之，卻三軍之衆，奚不請焉？」來丹遂適衛，見孔周，執僕御之禮，請先納妻子，後言所欲。孔周曰：「吾有三劍，唯子所擇；皆不能殺人，且先言其狀。一曰含光，視之不可見，運之不知有。其所觸也，泯然無際，經物而物不覺。二曰承影，將旦昧爽之交，日夕昏明之際，北面而察之，淡淡焉若有物存，莫識其狀。其所觸也，竊竊然有聲，經物而物不疾也。三曰宵練，方晝則見影而不見光，方夜見光而不見形。其觸物也，騄然而過，隨過隨合，覺疾而不血刃焉。此三寶者，傳之十三世矣，而無施於事。匣而藏之，未嘗啟封。」來丹曰：「雖然，吾必請其下者。」孔周乃歸其妻子，與齋七日。晏陰之間，跪而授其下劍，來丹再拜受之以歸。來丹遂執劍從黑卵。時黑卵之醉偃於牖下，自頸至腰三斬之。黑卵不覺。來丹以黑卵之死，趣而退。遇黑卵之子於門，擊之三下，如投虛。黑卵之子方笑曰：「汝何蚩而三招予？」來丹知劍之不能殺人也，歎而歸。黑卵既醒，怒其妻曰：「醉而露我，使我嗑疾而腰急。」其子曰：「疇昔來丹之來，遇我於門，三招我，亦使我體疾而支彊。彼其厭我哉！」

戎獻劍布

周穆王大征西戎，西戎獻鍔鍔之劍，火浣之布。其劍長尺有咫，練鋼赤刃；用之切玉如切泥焉。火浣之布，浣之必投於火；布則火色，垢則布色；出火而振之，皓然疑乎雪。皇子以為無此物，傳之者妄。蕭叔曰：「皇子果於自信，果於誣理哉！」

卷第六

力命篇

ENDEAVOR AND DESTINY

力謂命曰：「若之功奚若我哉？」命曰：「汝奚功於物而欲比朕？」力曰：「壽夭、窮達，貴賤、貧富，我力之所能也。」命曰：「彭祖之智不出堯舜之上，而壽八百；顏淵之才不出衆人之下，而壽十八。仲尼之德不出諸侯之下，而困於陳蔡；殷紂之行不出三仁之上，而居君位。季札無爵於吳，田恆專有齊國。夷齊餓於首陽，季氏富於展禽。若是汝力之所能，柰何壽彼而夭此，窮聖而達逆，賤賢而貴愚，貧善而富惡邪？」力曰：「若如若言，我固無功於物，而物若此邪，此則若之所制邪？」命曰：「既謂之命，柰何有制之者邪？朕直而推之，曲而任之。自壽自夭，自窮自達，自貴自賤，自富自貧，朕豈能識之哉？朕豈能識之哉？」

北宮子謂西門子曰：「朕與子並世也，而人子達；並族也，而人子敬；並貌也，而人子愛；並言也，而人子庸；並行也，而人子誠；並仕也，而人子貴；並農也，而人子富；並商也，而人子利。朕衣則裋褐，食則粢糲，居則蓬室，出則徒行。子衣則文錦，食則梁肉，居則連櫺，出則結駟。在家熙然有棄朕之心，在朝譔然有敖朕之色。請謁不及相，遨遊不同行，固有年矣。子自以德過朕邪？」西門子曰：「予無以知其實。汝造事而窮，予造事而達，此厚薄之驗歟？而皆謂與予並，汝之顏厚矣。」北宮子無以應，自失而歸。中途遇東郭先生。先生曰：「汝奚往而反，偶偶而步，有深愧之色邪？」北宮子言其狀。東郭先生曰：「吾將舍汝之愧，與汝更之西門氏而問之。」曰：「汝奚辱北宮子之深乎？固且言之。」西門子曰：「北宮子言世族、年貌、言行與予並，而賤貴、貧富與予異。予語之曰：『予無以知其實。汝造事而窮，予造事而達，此將厚薄之驗歟？而皆謂與予並，汝之顏厚矣。』」東郭先生曰：「汝之言厚薄不過言才德之差，吾之言厚薄異於是矣。夫北宮子厚於德，

薄於命，汝厚於命，薄於德。汝之達，非智得也；北宮子之窮，非愚失也。皆天也，非人也。而汝以命厚自矜，北宮子以德厚自愧。皆不識夫固然之理矣。西門子曰：「先生止矣！予不敢復言。」北宮子既歸，衣其裋褐，有狐貉之溫；進其茂菽，有稻粱之味；庇其蓬室，若廣廈之蔭；乘其輦輅，若文軒之飾。終身適然，不知榮辱之在彼也，在我也。東郭先生聞之曰：「北宮子之寐久矣，一言而能寤，易悟也哉！」

管夷吾鮑叔牙二人相友甚戚，同處於齊。管夷吾事公子糾，鮑叔牙事公子小白。齊公族多寵，嫡庶並行。國人懼亂。管仲與召忽奉公子糾奔魯，鮑叔奉公子小白奔莒。既而公孫無知作亂，齊無君，二公子爭入。管夷吾與小白戰於莒，道射中小白帶鉤。小白既立，脅魯殺子糾，召忽死之，管夷吾被囚。鮑叔牙謂桓公曰：「管夷吾能，可以治國。」桓公曰：「我讎也，願殺之。」鮑叔牙曰：「吾聞賢君無私怨，且人能為其主，亦必能為人君。如欲霸王，非夷吾其弗可。君必舍之！」遂召管仲。魯歸之，齊鮑叔牙郊迎，釋其囚。桓公禮之，而位於高國之上，鮑叔牙以身下之，任以國政，號曰仲父。桓公遂霸。管仲嘗歎曰：「吾少窮困時，嘗與鮑叔賈，分財多自與；鮑叔不以我為貪，知我貧也。吾嘗為鮑叔謀事而大窮困，鮑叔不以我為愚，知時有利不利也。吾嘗三仕，三見逐於君，鮑叔不以我為不肖，知我不遭時也。吾嘗三戰三北，鮑叔不以我為怯，知我有老母也。公子糾敗，召忽死之，吾幽囚受辱；鮑叔不以我為無恥，知我不羞小節而恥名不顯於天下也。生我者父母，知我者鮑叔也！」此世稱管鮑善交者，小白善用能者。然實無善交，實無用能也。實無善交實無用能者，非更有善交，更有善用能也。召忽非能死，不得不死；鮑叔非能舉賢，不得不舉；小白非能用讎，不得不用。及管夷吾有病，小白問之，曰：「仲父之病病矣，可不諱。云至於大病，則寡人惡乎屬國而可？」夷吾曰：「公誰欲歟？」白曰：「鮑叔牙可。」曰：「不可；其為人也，潔廉善士也，其於不己若者不比之人，一聞人之過，終身不忘。使之理國，上且鉤乎君，下且逆乎民。其得罪於君也，將弗久矣。」小白曰：「然則孰可？」對曰：「勿已，則隰朋可。其為人也，上忘而下不叛，愧其不若黃帝而哀不己若者。以德分人謂之聖人，以財分人謂之賢人。以

賢臨人，未有得人者也；以賢下人者，未有不得人者也。其於國有不聞也，其於家有不見也。勿已，則隰朋可。」然則管夷吾非薄鮑叔也，不得不薄；非厚隰朋也，不得不厚。厚之於始，或薄之於終；薄之於終，或厚之於始。厚薄之去來，弗由我也。

鄧析操兩可之說，設無窮之辭，當子產執政，作竹刑。鄭國用之，數難子產之治。子產屈之。子產執而戮之，俄而誅之。然則子產非能用竹刑，不得不用；鄧析非能屈子產，不得不屈；子產非能誅鄧析，不得不誅也。

可以生而生，天福也；可以死而死，天福也。可以生而不生，天罰也；可以死而不死，天罰也。可以生，可以死，得生得死，有矣；不可以生，不可以死，或死或生，有矣。然而生生死死，非物非我，皆命也。智之所無柰何。故曰：「窈然無際，天道自會；漠然無分，天道自運。」天地不能犯，聖智不能干，鬼魅不能欺。自然者默之成之，平之寧之，將之迎之。

楊朱之友曰季梁。季梁得病，七日大漸。其子環而泣之，請醫。季梁謂楊朱曰：「吾子不肖如此之甚，汝奚不為我歌以曉之？」楊朱歌曰：「天其弗識，人胡能覺？匪祐自天，弗孽由人。我乎汝乎！其弗知乎！醫乎巫乎！其知之乎？」其子弗曉，終謁三醫。一曰矯氏，二曰俞氏，三曰盧氏，診其所疾。矯氏謂季梁曰：「汝寒溫不節，虛實失度，病由飢飽色欲。精慮煩散，非天非鬼。雖漸，可攻也。」季梁曰：「衆醫也。亟屏之！」俞氏曰：「女始則胎氣不足，乳湮有餘。病非一朝一夕之故，其所由來漸矣，弗可已也。」季梁曰：「良醫也。且食之！」盧氏曰：「汝疾不由天，亦不由人，亦不由鬼。稟生受形，既有制之者矣，亦有知之者矣。藥石其如汝何？」季梁曰：「神醫也。重貺遣之！」俄而季梁之疾自瘳。

生非貴之所能存，身非愛之所能厚；生亦非賤之所能夭，身亦非輕之所能薄。故貴之或不生，賤之或不死；愛之或不厚，輕之或不薄。此似反也，非反也；此自生自死，自厚自薄。或貴之而生，或賤之而死；或愛之而厚，或輕之而薄。此似順也，非順也；此亦自生自死，自厚自薄。鬻熊語文王曰：「自長非所增，自短非所損。算之所亡若何？」老聃語關尹曰：「天之所惡，孰知其故？」言迎天意，揣利害，不如其已。

楊布問曰：「有人於此，年兄弟也，言兄弟也，才兄弟也，貌兄弟也；而壽夭父子也，貴賤父子也，名譽父子也，愛憎父子也。吾惑之。」楊子曰：「古之人有言，吾嘗識之，將以告若。不知所以然而然，命也。今昏昏昧昧，紛紛若若，隨所為，隨所不為。日去日來，孰能知其故？皆命也夫。信命者，亡壽夭；信理者，亡是非；信心者，亡逆順；信性者，亡安危。則謂之都亡所信，都亡所不信。真矣慤矣，奚去奚就？奚哀奚樂？奚為奚不為？黃帝之書云：『至人居若死，動若械。』亦不知所以居，亦不知所以不居；亦不知所以動，亦不知所以不動。亦不以衆人之觀易其情貌，亦不謂衆人之不觀不易其情貌。獨往獨來，獨出獨入，孰能礙之？」

墨尿、單至、嚙咍、慤慤四人相與游於世，胥如志也。窮年不相知情，自以智之深也。巧佞、愚直、婣斫、便辟四人相與游於世，胥如志也；窮年而不相語術；自以巧之微也。繆忤、情露、讒極、凌誅四人相與游於世，胥如志也；窮年不相曉悟，自以為才之得也。眠挺、誑諉、勇敢、怯疑四人相與游於世，胥如志也；窮年不相譴發，自以行無戾也。多偶、自專、乘權、隻立四人相與游於世，胥如志也；窮年不相顧眄，自以時之適也。此衆態也。其貌不一，而咸之於道，命所歸也。

倏倏成者，倏成也，初非成也。倏倏敗者，倏敗者也，初非敗也。故迷生於倏，倏之際昧然。於倏而不昧然，則不駭外禍，不喜內福；隨時動，隨時止，智不能知也。信命者於彼我無二心。於彼我而有二心者，不若揜目塞耳，背阪面隍亦不墜仆也。故曰：死生自命也，貧窮自時也。怨夭折者，不知命者也；怨貧窮者，不知時者也。當死不懼，在窮不戚，知命安時也。其使多智之人量利害，料虛實，度人情，得亦中，亡亦中。其少智之人不量利害，不料虛實，不度人情，得亦中，亡亦中。量與不量，料與不料，度與不度，奚以異？唯亡所量，亡所不量，則全而亡喪。亦非知全，亦非知喪。自全也，自亡也，自喪也。

齊景公游於牛山，北臨其國城而流涕曰：「美哉國乎！鬱鬱芊芊，若何滴滴去此國而死乎？使古無死者，寡人將去斯而之何？」史孔梁丘據皆從而泣曰：「臣賴君之賜，疏食惡肉可得而食，駑馬稜車可得而乘也；且猶不欲死，而況吾君乎？」晏子獨笑於旁。公雪涕而顧晏子曰：「寡人今日之游悲，孔與據皆從寡人而泣，子之獨笑，何也？」晏子對曰：「使賢者常守之，則太公桓公將常守之矣；使有勇者而常守之，則莊公靈公將常守之矣。數君者將守之，吾君方將被蓑笠而立乎畎畝之中，唯事之恤，行假念死乎？則吾君又安得此位而立焉？以其迭處之迭去之，至於君也，而獨為之流涕，是不仁也。見不仁之君，見諂諛之臣。臣見此二者，臣之所為獨竊笑也。」景公慚焉，舉觴自罰。罰二臣者各二觴焉。

魏人有東門吳者，其子死而不憂。其相室曰：「公之愛子，天下無有。今子死不憂，何也？」東門吳曰：「吾常無子，無子之時不憂。今子死，乃與嚮無子同，臣奚憂焉？」

農赴時，商趨利，工追術，仕逐勢，勢使然也。然農有水旱，商有得失，工有成敗，仕有遇否，命使然也。

卷第七

楊朱篇

YANGZHU

楊朱游於魯，舍於孟氏。孟氏問曰：「人而已矣，奚以名為？」曰：「以名者為富。」「既富矣，奚不已焉？」曰：「為貴。」「既貴矣，奚不已焉？」曰：「為死。」「既死矣，奚為焉？」曰：「為子孫。」「名奚益於子孫？」曰：「名乃苦其身，焦其心。乘其名者，澤及宗族，利兼鄉黨；況子孫乎？」「凡為名者必廉，廉斯貧；為名者必讓，讓斯賤。」曰：「管仲之相齊也，君淫亦淫，君奢亦奢。志合言從，道行國霸。死之後，管氏而已。田氏之相齊也，君盈則已降，君歛則已施。民皆歸之，因有齊國；子孫享之，至今不絕。若實名貧，偽名富。」曰：「實無名，名無實。名者，偽而已矣。昔者堯舜偽以天下讓許由、善卷，而不失天下，享祚百年。伯夷叔齊實以孤竹君讓，而終亡其國，餓死於首陽之山。實偽之辯，如此其省也。」

楊朱曰：「百年，壽之大齊。得百年者千無一焉。設有一者，孩抱以逮昏老，幾居其半矣。夜眠之所弭，晝覺之所遺，又幾居其半矣。痛疾哀苦，亡失憂懼，又幾居其半矣。量十數年之中，逌然而自得亡介焉之慮者，亦亡一時之中爾。則人之生也奚為哉？奚樂哉？為美厚爾，為聲色爾。而美厚復不可常厭足，聲色不可常翫聞。乃復為刑賞之所禁勸，名法之所進退；遑遑爾競一時之虛譽，規死後之餘榮；偶偶爾順耳目之觀聽，惜身意之是非；徒失當年之至樂，不能自肆於一時。重囚繫梏，何以異哉？太古之人知生之暫來，知死之暫往；故從心而動，不違自然所好；當身之娛非所去也，故不為名所勸。從性而游，不逆萬物所好；死後之名非所取也，故不為刑所及。名譽先後，年命多少，非所量也。」

楊朱曰：「萬物所異者生也，所同者死也。生則有賢愚、貴賤，是所異也；死則有臭腐、消滅，是所同也。雖然，賢愚、貴賤非所能也，臭腐、消滅亦非所能也。故生非所生，死非所死；賢非所賢，愚非所愚，貴非所貴，賤非所賤。然而萬物齊生齊死，齊賢齊愚，齊貴齊賤。十年亦死，百年亦死。仁聖亦死，凶愚亦死。生則堯舜，死則腐骨；生則桀紂，死則腐骨。腐骨一矣，孰知其異？且趣當生，奚遑死後？」

楊朱曰：「伯夷非亡欲，矜清之郵，以放餓死。展季非亡情，矜貞之郵，以放寡宗。清貞之誤善之若此！」

楊朱曰：「原憲窶於魯，子貢殖於衛。原憲之窶損生，子貢之殖累身。」「然則窶亦不可，殖亦不可；其可焉在？」曰：「可在樂生，可在逸身。故善樂生者不窶，善逸身者不殖。」

楊朱曰：「古語有之：『生相憐，死相捐。』此語至矣。相憐之道，非唯情也；勤能使逸，飢能使飽，寒能使溫，窮能使達也。相捐之道，非不相哀也；不含珠玉，不服文錦，不陳犧牲，不設明器也。」

晏平仲問養生於管夷吾。管夷吾曰：『肆之而已，勿壅勿闕。』晏平仲曰：『其目柰何？』夷吾曰：『恣耳之所欲聽，恣目之所欲視，恣鼻之所欲向，恣口之所欲言，恣體之所欲安，恣意之所欲行。夫耳之所欲聞者音聲，而不得聽，謂之闕聰；目之所欲見者美色，而不得視，謂之闕明；鼻之所欲向者椒蘭，而不得嗅，謂之闕

顫；口之所欲道者是非，而不得言，謂之闕智；體之所欲安者美厚，而不得從，謂之闕適；意之所欲為者放逸，而不得行，謂之闕性。凡此諸闕，廢虐之主。去廢虐之主，熙熙然以俟死，一日、一月、一年、十年，吾所謂養。拘此廢虐之主，錄而不舍，戚戚然以至久生，百年、千年、萬年，非吾所謂養。』管夷吾曰：『吾既告子養生矣，送死柰何？』晏平仲曰：『送死略矣，將何以告焉？』管夷吾曰：『吾固欲聞之。』平仲曰：『既死，豈在我哉？焚之亦可，沈之亦可，瘞之亦可，露之亦可，衣薪而棄諸溝壑亦可，袞衣繡裳而納諸石槨亦可，唯所遇焉。』管夷吾顧謂鮑叔黃子曰：『生死之道，吾二人進之矣。』」

子產相鄭，專國之政；三年，善者服其化，惡者畏其禁，鄭國以治。諸侯憚之。而有兄曰公孫朝，有弟曰公孫穆。朝好酒，穆好色。朝之室也聚酒千鍾，積麴成封，望門百步，糟漿之氣逆於人鼻。方其荒於酒也，不知世道之安危，人理之悔吝，室內之有亡，九族之親疏，存亡之哀樂也。雖水火兵刃交於前，弗知也。穆之後庭比房數十，皆擇稚齒嫵媚者以盈之。方其耽於色也，屏親昵，絕交遊，逃於後庭，以晝足夜；三月一出，意猶未愜。鄉有處子之娥姣者，必賄而招之，媒而挑之，弗獲而後已。子產日夜以為戚，密造鄧析而謀之，曰：「僑聞治身以及家，治家以及國，此言自於近至於遠也。僑為國則治矣，而家則亂矣。其道逆邪？將奚方以救二子？子其詔之！」鄧析曰：「吾怪之久矣，未敢先言。子奚不時其治也，喻以性命之重，誘以禮義之尊乎？」子產用鄧析之言，因間以謁其兄弟，而告之曰：「人之所以貴於禽獸者，智慮。智慮之所將者，禮義。禮義成，則名位至矣。若觸情而動，耽於嗜慾，則性命危矣。子納僑之言，則朝自悔而夕食祿矣。」朝穆曰：「吾知之久矣，擇之亦久矣，豈待若言而後識之哉？凡生之難遇而死之易及。以難遇之生，俟易及之死，可孰念哉？而欲尊禮義以夸人，矯情性以招名，吾以此為弗若死矣。為欲盡一生之歡，窮當年之樂。唯患腹溢而不得恣口之飲，力憊而不得肆情於色；不遑憂名聲之醜，性命之危也。且若以治國之能夸物，欲以說辭亂我之心，榮祿喜我之意，不亦鄙而可憐哉？我又欲與若別之。夫善治外者，物未必治，而身交苦；善治內者，物未必亂，而性交逸。以若之治外，其法可暫行於一國，未合於人心；以我之治內，

可推之於天下，君臣之道息矣。吾常欲以此術而喻之，若反以彼術而教我哉？」子產忙然無以應之。他日以告鄧析。鄧析曰：「子與真人居而不知也，孰謂子智者乎？鄭國之治偶耳，非子之功也。」

衛端木叔者，子貢之世也。藉其先貲，家累萬金。不治世故，放意所好。其生民之所欲為，人意之所欲玩者，無不為也，無不玩也。牆屋臺榭，園囿池沼，飲食車服，聲樂嬪御，擬齊楚之君焉。至其情所欲好，耳所欲聽，目所欲視，口所欲嘗，雖殊方偏國，非齊土之所產育者，無不必致之；猶藩牆之物也。及其游也，雖山川阻險，塗逕修遠，無不必之，猶人之行咫尺也。賓客在庭者日百住，庖廚之下，不絕煙火，堂廡之上，不絕聲樂。奉養之餘，先散之宗族；宗族之餘，次散之邑里；邑里之餘，乃散之一國。行年六十，氣幹將衰，棄其家事，都散其庫藏、珍寶、車服、妾媵。一年之中盡焉，不為子孫留財。及其病也，無藥石之儲；及其死也，無瘞埋之資。一國之人受其施者，相與賦而藏之，反其子孫之財焉。禽骨釐聞之，曰：「端木叔，狂人也，辱其祖矣。」段干生聞之，曰：「端木叔，達人也，德過其祖矣。其所行也，其所為也，衆意所驚，而誠理所取。衛之君子多以禮教自持，固未足以得此人心也。」

孟孫陽問楊朱曰：「有人於此，貴生愛身，以蘄不死，可乎？」曰：「理無不死。」「以蘄久生，可乎？」曰：「理無久生。生非貴之所能存，身非愛之所能厚。且久生奚為？五情好惡，古猶今也；四體安危，古猶今也；世事苦樂，古猶今也；變易治亂，古猶今也。既聞之矣，既見之矣，既更之矣，百年猶厭其多，況久生之苦也乎？」孟孫陽曰：「若然，速亡愈於久生；則踐鋒刃，入湯火，得所志矣。」楊子曰：「不然，既生，則廢而任之，究其所欲，以俟於死。將死，則廢而任之，究其所之，以放於盡。無不廢，無不任，何遽遲速於其間乎？」

楊朱曰：「伯成子高不以一毫利物，舍國而隱耕。大禹不以一身自利，一體偏枯。古之人損一毫利天下不與也，悉天下奉一身不取也。人人不損一毫，人人不利天下，天下治矣。」禽子問楊朱曰：「去子體之一毛以濟一世，汝為之乎？」楊子曰：「世固非一毛之所濟。」禽子曰：「假濟，為之乎？」楊子弗應。禽子出語孟孫陽。孟孫陽曰：「子不達夫子之心，吾請言之。有侵若肌膚獲萬金者，若為之乎？」曰：「為之。」孟孫陽曰：「有斷若一節得一國，子為之乎？」禽子默然有間。孟孫陽曰：「一毛微於肌膚，肌膚微於一節，省矣。然則積一毛以成肌膚，積肌膚以成一節。一毛固一體萬分中之一物，奈何輕之乎？」禽子曰：「吾不能所以答子。然則以子之言問老聃關尹，則子言當矣；以吾言問大禹墨翟，則吾言當矣。」孟孫陽因顧與其徒說他事。

楊朱曰：「天下之美歸之舜、禹、周、孔，天下之惡歸之桀紂。然而舜耕於河陽，陶於雷澤，四體不得暫安，口腹不得美厚；父母之所不愛，弟妹之所不親。行年三十，不告而娶。及受堯之禪，年已長，智已衰。商鈞不才，禪位於禹，戚戚然以至於死。此天人之窮毒者也。鯀治水土，績用不就，殛諸羽山。禹纂業事讎，惟荒土功，子產不字，過門不入；身體偏枯，手足胼胝。及受舜禪，卑宮室，美紱冕，戚戚然以至於死：此天人之憂苦者也。武王既終，成王幼弱，周公攝天子之政。邵公不悅，四國流言。居東三年，誅兄放弟，僅免其身，戚戚然以至於死：此天人之危懼者也。孔子明帝王之道，應時君之聘，伐樹於宋，削跡於衛，窮於商周，圍於陳蔡，受屈於季氏，見辱於陽虎，戚戚然以至於死：此天民之遑遽者也。凡彼四聖者，生無一日之歡，死有萬世之名。名者，固非實之所取也。雖稱之弗知，雖賞之不知，與株塊無以異矣。桀藉累世之資，居南面之尊，智足以距群下，威足以震海內；恣耳目之所娛，窮意慮之所為，熙熙然以至於死：此天民之逸蕩者也。紂亦藉累世之資，居南面之尊；威無不行，志無不從；肆情於傾宮，縱欲於長夜；不以禮義自苦，熙熙然以至於誅：此天民之放縱者也。彼二凶也，生有從欲之歡，死被愚暴之名。實者，固非名之所與也，雖毀之不知，雖稱之弗知，此與株塊奚以異矣。

彼四聖雖美之所歸，苦以至終，同歸於死矣。彼二凶雖惡之所歸，樂以至終，亦同歸於死矣。

楊朱見梁王，言治天下如運諸掌。梁王曰：「先生有一妻一妾而不能治，三畝之園而不能芸；而言治天下如運諸掌，何也？」對曰：「君見其牧羊者乎？百羊而群，使五尺童子荷箠而隨之，欲東而東，欲西而西。使堯牽一羊，舜荷箠而隨之，則不能前矣。且臣聞之：吞舟之魚，不游枝流；鴻鵠高飛，不集汙池。何則？其極遠也。黃鐘大呂不可從煩奏之舞。何則？其音疏也。將治大者不治細，成大功者不成小，此之謂矣。」

楊朱曰：「太古之事滅矣，孰誌之哉？三皇之事若存若亡，五帝之事若覺若夢，三王之事或隱或顯，億不識一。當身之事或聞或見，萬不識一。目前之事或存或廢，千不識一。太古至于今日，年數固不可勝紀。但伏羲已來三十餘萬歲，賢愚、好醜，成敗、是非，無不消滅；但遲速之間耳。矜一時之毀譽，以焦苦其神形，要死後數百年中餘名，豈足潤枯骨？何生之樂哉？」

楊朱曰：「人肖天地之類，懷五常之性，有生之最靈者也。人者，爪牙不足以供守衛，肌膚不足以自捍禦，趨走不足以從利逃害，無毛羽以禦寒暑，必將資物以為養，任智而不恃力。故智之所貴，存我為貴；力之所賤，侵物為賤。然身非我有也，既生，不得不全之；物非我有也，既有，不得而去之。身固生之主，物亦養之主。雖全生，不可有其身；雖不去物，不可有其物。有其物，有其身，是橫私天下之身，橫私天下之物。不橫私天下之身，不橫私天下物者，其唯聖人乎！公天下之身，公天下之物，其唯至人矣！此之謂至至者也。」

楊朱曰：「生民之不得休息，為四事故：一為壽，二為名，三為位，四為貨。有此四者，畏鬼，畏人，畏威，畏刑：此謂之逆民也。可殺可活，制命在外。不逆命，何羨壽？不矜貴，何羨名？不要勢，何羨位？不貪富，何羨貨？此之謂順民也。天下無對，制命在內。故語有之曰：人不婚宦，情欲失半；人不衣食，君臣道息。周諺曰：田父可坐殺，晨出夜入，自以性之恆；啜菽茹藿，自以味之極；肌肉羸厚，筋節脆急，一朝處以柔毛綈幕，薦以梁肉蘭橘，心厭體煩，內熱生病矣。商魯之君與田父侔地，則亦不盈一時而憊矣。故野人之所安，野人之所美，謂天下無過者。昔者宋國有田夫，常衣緼黯，僅以過冬。暨春東作，自曝於日，不知天下之有廣廈隩室，綿纊狐貉。顧謂其妻曰：『負日之暄，人莫知者；以獻吾君，將有重賞。』里之富室告之曰：『昔人有美戎菽，甘泉莖芹萍子者，對鄉豪稱之。鄉豪取而嘗之，蜚於口，慘於腹，衆哂而怨之，其人大慚。子，此類也。』」

楊朱曰：「豐屋美服，厚味姣色。有此四者，何求於外？有此而求外者，無厭之性。無厭之性，陰陽之蠹也。忠不足以安君，適足以危身；義不足以利物，適足以害生。安上不由於忠，而忠名滅焉；利物不由於義，而義名絕焉。君臣皆安，物我兼利，古之道也。鬻子曰：『去名者無憂：』老子曰：『名者實之賓。』而悠悠者趨名不已。名固不可去，名固不可賓邪？今有名則尊榮，亡名則卑辱。尊榮則逸樂，卑辱則憂苦。憂苦，犯性者也；逸樂，順性者也。斯實之所係矣。名胡可去？名胡可賓？但惡夫守名而累實。守名而累實，將恤危亡之不救，豈徒逸樂憂苦之間哉？」

卷第八

說符篇

CAUSALITY

子列子學於壺丘子林。壺丘子林曰：「子知持後，則可言持身矣。」列子曰：「願聞持後。」曰：「顧若影，則知之。」列子顧而觀影：形枉則影曲，形直則影正。然則枉直隨形而不在影，屈申任物而不在我。此之謂持後而處先。

關尹謂子列子曰：「言美則響美，言惡則響惡；身長則影長，身短則影短。名也者，響也；身也者，影也。故曰：『慎爾言，將有和之；慎爾行，將有隨之。』是故聖人見出以知入，觀往以知來，此其所以先知之理也。度在身，稽在人。人愛我，我必愛之；人惡我，我必惡之。湯武愛天下，故王；桀紂惡天下，故亡，此所稽也。稽度皆明而不道也，譬之出不由門，行不從徑也。以是求利，不亦難乎？嘗觀之神農有炎之德，稽之虞、夏、商、周之書，度諸法士賢人之言，所以存亡廢興而非由此道者，未之有也。」

嚴恢曰：「所為問道者為富。今得珠亦富矣，安用道？」子列子曰：「桀紂唯重利而輕道，是以亡。幸哉余未汝語也。人而無義，唯食而已，是雞狗也。彊食靡角，勝者為制，是禽獸也。為雞狗禽獸矣，而欲人之尊己，不可得也。人不尊己，則危辱及之矣。」

列子學射，中矣，請於關尹子。尹子曰：「子知子之所以中者乎？」對曰：「弗知也。」關尹子曰：「未可。」退而習之。三年，又以報關尹子。尹子曰：「子知

子之所以中乎？」列子曰：「知之矣。」關尹子曰：「可矣；守而勿失也。非獨射也，為國與身亦皆如之。故聖人不察存亡而察其所以然。」

列子曰：「色盛者驕，力盛者奮，未可以語道也。故不班白語道，失，而況行之乎？故自奮則人莫之告。人莫之告，則孤而無輔矣。賢者任人，故年老而不衰，智盡而不亂。故治國之難在於知賢而不在自賢。」

宋人有為其君以玉為楮葉者，三年而成。鋒殺莖柯，毫芒繁澤，亂之楮葉中而不可別也。此人遂以巧食宋國。子列子聞之，曰：「使天地之生物，三年而成一葉，則物之有葉者寡矣。故聖人恃道化而不恃智巧。」

子列子窮，容貌有饑色。客有言之鄭子陽者曰：「列禦寇蓋有道之士也，居君之國而窮，君無乃為不好士乎？」鄭子陽即令官遺之粟。子列子出見使者，再拜而辭。使者去。子列子入，其妻望之而拊心曰：「妾聞為有道者之妻子，皆得佚樂。今有饑色，君過而遺先生食。先生不受，豈不命也哉？」子列子笑謂之曰：「君非自知我也。以人之言而遺我粟，至其罪我也，又且以人之言，此吾所以不受也。」其卒，民果作難而殺子陽。

魯施氏有二子，其一好學，其一好兵。好學者以術干齊侯；齊侯納之，以為諸公子之傅。好兵者之楚，以法干楚王；王悅之，以為軍正。祿富其家，爵榮其親。施氏之鄰人孟氏同有二子，所業亦同，而窘於貧。羨施氏之有，因從請進趨之方。二子以實告孟氏。孟氏之一子之秦，以術干秦王。秦王曰：「當今諸侯力爭，所務兵食而已。若用仁義治吾國，是滅亡之道。」遂宮而放之。其一子之衛，以法干衛侯。衛侯曰：「吾弱國也，而攝乎大國之間。大國吾事之，小國吾撫之，是求安之

道。若賴兵權，滅亡可待矣。若全而歸之，適於他國，為吾之患不輕矣。」遂刖之，而還諸魯。既反，孟氏之父子叩胸而讓施氏。施氏曰：「凡得時者昌，失時者亡。子道與吾同，而功與吾異，失時者也，非行之謬也。且天下理無常是，事無常非。先日所用，今或棄之；今之所棄，後或用之。此用與不用，無定是非也。投隙抵時，應事無方，屬乎智。智苟不足，使若博如孔丘，術如呂尚，焉往而不窮哉？」孟氏父子舍然無愠容，曰：「吾知之矣。子勿重言！」

晉文公出會，欲伐衛，公子鋤仰天而笑。公問：「何笑？」曰：「臣笑鄰之人有送其妻適私家者，道見桑婦，悅而與言。然顧視其妻，亦有招之者矣。臣竊笑此也。」公寤其言，乃止。引師而還，未至，而有伐其北鄙者矣。

晉國苦盜。有卻雍者，能視盜之貌，察其眉睫之間，而得其情。晉侯使視盜，千百無遺一焉。晉侯大喜，告趙文子曰：「吾得一人，而一國之盜為盡矣，奚用多為？」文子曰：「吾君恃伺察而得盜，盜不盡矣，且卻雍必不得其死焉。」俄而群盜謀曰：「吾所窮者卻雍也。」遂共盜而殘之。晉侯聞而大駭，立召文子而告之曰：「果如子言，卻雍死矣！然取盜何方？」文子曰：「周諺有言：『察見淵魚者不祥，智料隱匿者有殃。』且君若欲無盜，若莫舉賢而任之；使教明於上，化行於下，民有恥心，則何盜之為？」於是用隨會知政，而群盜奔秦焉。

孔子自衛反魯，息駕乎河梁而觀焉。有懸水三十仞，圜流九十里，魚鱉弗能游，黿鼉弗能居，有一丈夫方將厲之。孔子使人並涯止之，曰：「此懸水三十仞，圜流九十里，魚鱉弗能游，黿鼉弗能居也。意者難可以濟乎？」丈夫不以錯意，遂度而出。孔子問之曰：「巧乎？有道術乎？所以能入而出者，何也？」丈夫對曰：「始吾之入也，先以忠信；及吾之出也，又從以忠信。忠信錯吾軀於波流，而吾不敢用

私，所以能入而復出者，以此也。」孔子謂弟子曰：「二三子識之！水且猶可以忠信誠身親之，而況人乎？」

白公問孔子曰：「人可與微言乎？」孔子不應。白公問曰：「若以石投水，何如？」孔子曰：「吳之善沒者能取之。」曰：「若以水投水，何如？」孔子曰：「淄澠之合，易牙嘗而知之。」白公曰：「人固不可與微言乎？」孔子曰：「何為不可？唯知言之謂者乎！夫知言之謂者：不以言言也。爭魚者濡，逐獸者趨，非樂之也。故至言去言，至為無為。夫淺知之所爭者末矣。」白公不得已，遂死於浴室。

趙襄子使新稚穆子攻翟，勝之，取左人中人；使遽人來謁之。襄子方食而有憂色。左右曰：「一朝而兩城下，此人之所喜也；今君有憂色。何也？」襄子曰：「夫江河之大也，不過三日；飄風暴雨不終朝，日中不須臾。今趙氏之德行無所施於積，一朝而兩城下，亡其及我哉！」孔子聞之曰：「趙氏其昌乎！夫憂者所以為昌也，喜者所以為亡也。勝非其難者也；持之，其難者也。賢主以此持勝，故其福及後世。齊、楚、吳、越皆嘗勝矣，然卒取亡焉，不達乎持勝也。唯有道之主為能持勝。孔子之勁，能拓國門之關，而不肯以力聞。墨子為守攻，公輸般服，而不肯以兵知。故善持勝者以彊為弱。」

宋人有好行仁義者，三世不懈。家無故黑牛生白犢，以問孔子。孔子曰：「此吉祥也，以薦上帝。」居一年，其父無故而盲。其牛又復生白犢，其父又復令其子問孔子。其子曰：「前問之而失明，又何問乎？」父曰：「聖人之言先迕後合。其事未究，姑復問之。」其子又復問孔子。孔子曰：「吉祥也。」復教以祭。其子歸致命。其父曰：「行孔子之言也。」居一年，其子又無故而盲。其後楚攻宋，圍其城；民易子而食之，析骸而炊之；丁壯者皆乘城而戰，死者太半。此人以父子有疾皆免。及圍解而疾俱復。

宋有蘭子者，以技干宋元；宋元召而使見。其技以雙枝，長倍其身，屬其脛，並趨並馳，弄七劍迭而躍之，五劍常在空中。元君大驚，立賜金帛。又有蘭子又能燕戲者，聞之，復以干元君。元君大怒曰：「昔有異技干寡人者，技無庸，適值寡人有歡心，故賜金帛。彼必聞此而進復望吾賞。」拘而擬戮之，經月乃放。

秦穆公謂伯樂曰：「子之年長矣，子姓有可使求馬者乎？」伯樂對曰：「良馬可形容筋骨相也。天下之馬者，若滅若沒，若亡若失。若此者絕塵弭轍。臣之子皆下才也，可告以良馬，不可告以天下之馬也。臣有所與共擔糲薪菜者，有九方皋，此其於馬非臣之下也。請見之。」穆公見之，使行求馬。三月而反報曰：「已得之矣，在沙丘。」穆公曰：「何馬也？」對曰：「牝而黃。」使人往取之，牡而驪。穆公不說，召伯樂而謂之曰：「敗矣，子所使求馬者！色物、牝牡尚弗能知，又何馬之能知也？」伯樂喟然太息曰：「一至於此乎？是乃其所以千萬臣而無數者也。若皋之所觀天機也，得其精而忘其麤，在其內而忘其外；見其所見，不見其所不見；視其所視，而遺其所不視。若皋之相者，乃有貴乎馬者也。」馬至，果天下之馬也。

楚莊王問詹何曰：「治國柰何！」詹何對曰：「臣明於治身而不明於治國也。」楚莊王曰：「寡人得奉宗廟社稷，願學所以守之。」詹何對曰：「臣未嘗聞身治而國亂者也，又未嘗聞身亂而國治者也。故本在身，不敢對以末。」楚王曰：「善。」

狐丘丈人謂孫叔敖曰：「人有三怨，子之知乎？」孫叔敖曰：「何謂也？」對曰：「爵高者，人妒之；官大者，主惡之；祿厚者，怨逮之。」孫叔敖曰：「吾爵

益高，吾志益下；吾官益大，吾心益小；吾祿益厚，吾施益博。以是免於三怨，可乎？」

孫叔敖疾，將死，戒其子曰：「王亟封我矣，吾不受也。為我死，王則封汝。汝必無受利地！楚越之間有寢丘者，此地不利而名甚惡。楚人鬼而越人禡，可長有者唯此也。」孫叔敖死，王果以美地封其子。子辭而不受；請寢丘，與之，至今不失。

牛缺者，上地之大儒也，下之邯鄲，遇盜於耦沙之中，盡取其衣裝車，牛步而去。視之，歡然無憂吝之色。盜追而問其故。曰：「君子不以所養害其所養。」盜曰：「嘻！賢矣夫！」既而相謂曰：「以彼之賢，往見趙君，使以我為，必困我。不如殺之。」乃相與追而殺之。燕人聞之，聚族相戒，曰：「遇盜，莫如上地之牛缺也！」皆受教。俄而其弟適秦。至關下，果遇盜；憶其兄之戒，因與盜力爭。既而不如，又追而以卑辭請物。盜怒曰：「吾活汝弘矣，而追吾不已，跡將箸焉。既為盜矣，仁將焉在？」遂殺之，又傍害其黨四、五人焉。

虞氏者，梁之富人也，家充殷盛，錢帛無量，財貨無訾。登高樓，臨大路，設樂陳酒，擊博樓上。俠客相隨而行。樓上博者射，明瓊張中，反兩榻魚而笑。飛鳶適墜其腐鼠而中之。俠客相與言曰：「虞氏富樂之日久矣，而常有輕易人之志。吾不侵犯之，而乃辱我以腐鼠。此而不報，無以立謹於天下。請與若等戮力一志，率徒屬必滅其家為。」等倫皆許諾。至期日之夜，聚衆積兵以攻虞氏，大滅其家。

東方有人焉，曰爰旌目，將有適也，而餓於道。狐父之盜曰丘，見而下壺餐以饋之。爰旌目三饋而後能視，曰：「子何為者也？」曰：「我狐父之人丘也。」爰

旌目曰：「嘻！汝非盜邪？胡為而食我？吾義不食子之食也。」兩手據地而歐之，不出，喀喀然，遂伏而死。狐父之人則盜矣，而食非盜也。以人之盜因謂食為盜而不敢食，是失名實者也。

柱厲叔事莒敖公，自為不知己，去，居海上。夏日則食菱芰，冬日則食橡栗。莒敖公有難，柱厲叔辭其友而往死之。其友曰：「子自以為不知己，故去。今往死之，是知與不知無辨也。」柱厲叔曰：「不然；自以為不知，故去。今死，是果不知我也。吾將死之，以醜後世之人主不知其臣者也。」凡知則死之，不知則弗死，此直道而行者也。柱厲叔可謂懟以忘其身者也。

楊朱曰：「利出者實及，怨往者害來。發於此而應於外者唯請，是故賢者慎所出。」

楊子之鄰人亡羊，既率其黨，又請楊子之豎追之。楊子曰：「嘻！亡一羊，何追者之衆？」鄰人曰：「多歧路。」既反，問：「獲羊乎？」曰：「亡之矣。」曰：「奚亡之？」曰：「歧路之中又有歧焉，吾不知所之，所以反也。」楊子戚然變容，不言者移時，不笑者竟日。門人怪之，請曰：「羊，賤畜；又非夫子之有，而損言笑者，何哉？」楊子不答。門人不獲所命。弟子孟孫陽出，以告心都子。心都子他日與孟孫陽偕入，而問曰：「昔有昆弟三人，游齊魯之間，同師而學，進仁義之道而歸。其父曰：『仁義之道若何？』伯曰：『仁義使我愛身而後名。』仲曰：『仁義使我殺身以成名。』叔曰：『仁義使我身名並全。』彼三術相反，而同出於儒。孰是孰非邪？」楊子曰：「人有濱河而居者，習於水，勇於泅，操舟鬻渡，利供百口。裹糧就學者成徒，而溺死者幾半。本學泅，不學溺，而利害如此。若以為孰是孰非？」心都子嘿然而出。孟孫陽讓之曰：「何吾子問之迂，夫子答之僻？吾惑愈甚。」心都子曰：「大道以多歧亡羊，學者以多方喪生。學非本不同，非本不一，

而末異若是。唯歸同反一，為亡得喪。子長先生之門，習先生之道，而不達先生之況也，哀哉！」

楊朱之弟曰布，衣素衣而出。天雨，解素衣，衣緇衣而反。其狗不知，迎而吠之。楊布怒，將扑之。楊朱曰：「子無扑矣！子亦猶是也。嚮者使汝狗白而往，黑而來，豈能無怪哉？」

楊朱曰：「行善不以為名，而名從之；名不與利期，而利歸之；利不與爭期，而爭及之；故君子必慎為善。」

昔人言有知不死之道者，燕君使人受之，不捷，而言者死。燕君甚怒，其使者將加誅焉。幸臣諫曰：「人所憂者莫急乎死，己所重者莫過乎生。彼自喪其生，安能令君不死也？」乃不誅。有齊子亦欲學其道，聞言者之死，乃撫膺而恨。富子聞而笑之曰：「夫所欲學不死，其人已死而猶恨之，是不知所以為學。」胡子曰：「富子之言非也。凡人有術不能行者有矣，能行而無其術者亦有矣。衛人有善數者，臨死，以決喻其子。其子志其言而不能行也。他人問之，以其父所言告之。問者用其言而行其術，與其父無差焉。若然，死者奚為不能言生術哉？」

邯鄲之民以正月之旦獻鳩於簡子，簡子大悅，厚賞之。客問其故。簡子曰：「正旦放生，示有恩也。」客曰：「民知君之欲放之，故競而捕之，死者衆矣。君如欲生之，不若禁民勿捕。捕而放之，恩過不相補矣。」簡子曰：「然。」

齊田氏祖於庭，食客千人。中坐有獻魚雁者，田氏視之，乃歎曰：「天之於民厚矣！殖五穀，生魚鳥以為之用。」衆客和之如響。鮑氏之子年十二，預於次，進曰：「不如君言。天地萬物與我並生，類也。類無貴賤，徒以小大智力而相制，迭相食；非相為而生之。人取可食者而食之，豈天本為人生之？且蚊蚋嚼膚，虎狼食肉，非天本為蚊蚋生人、虎狼生肉者哉？」

齊有貧者，常乞於城市。城市患其亟也，衆莫之與。遂適田氏之廄，從馬醫作役而假食。郭中人戲之曰：「從馬醫而食，不以辱乎？」乞兒曰：「天下之辱莫過於乞。乞猶不辱，豈辱馬醫哉？」

宋人有游於道、得人遺契者，歸而藏之，密數其齒。告鄰人曰：「吾富可待矣。」

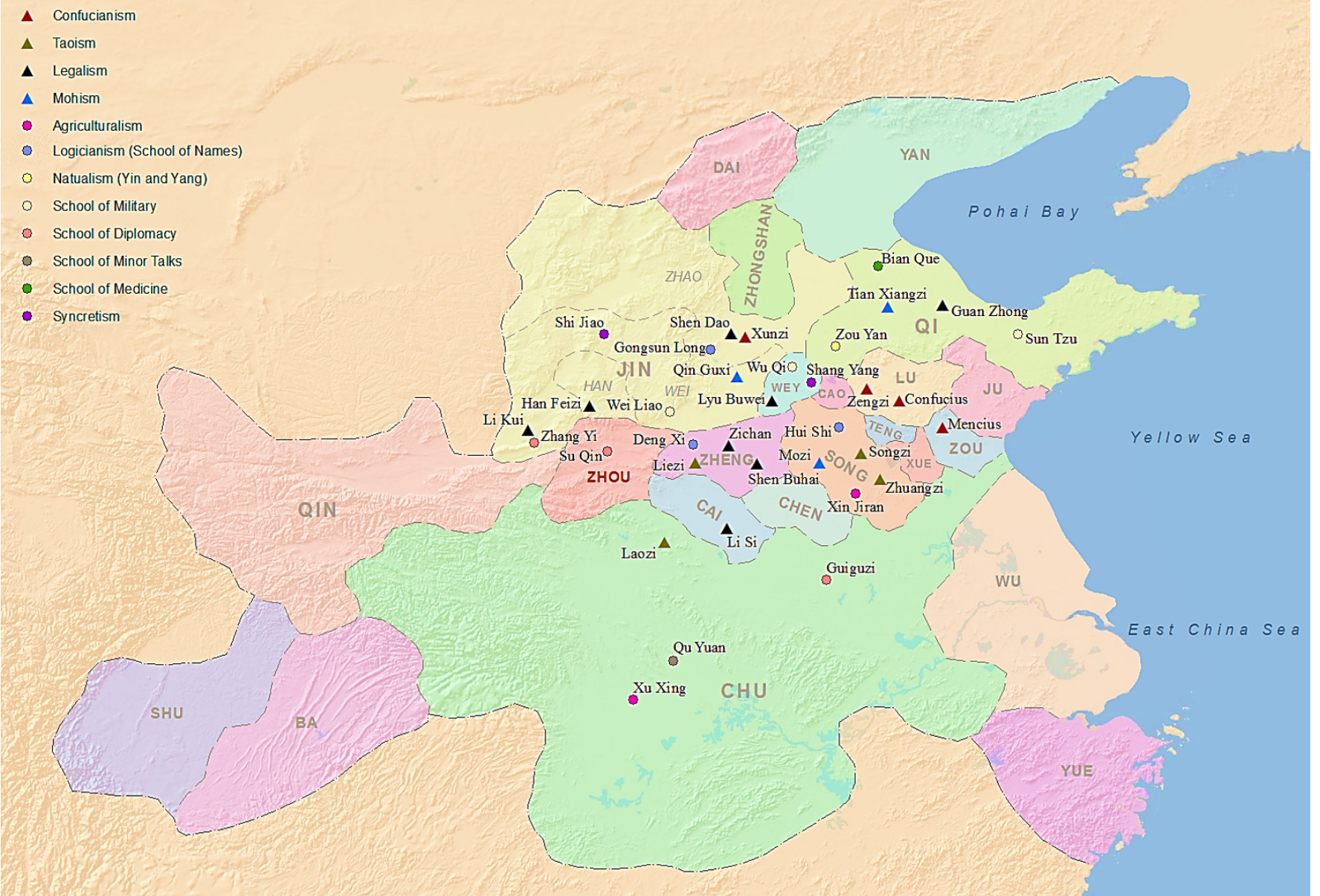
人有枯梧樹者，其鄰父言枯梧之樹不祥，其鄰人遽而伐之。鄰人父因請以為薪。其人乃不悅，曰：「鄰人之父徒欲為薪而教吾伐之也。與我鄰，若此其險，豈可哉？」

人有亡鈇者，意其鄰之子，視其行步，竊鈇也；顏色，竊鈇也；言語，竊鈇也；動作態度，無為而不竊鈇也。俄而扣其谷而得其鈇，他日復見其鄰人之子，動作態度無似竊鈇者。

白公勝慮亂，罷朝而立，倒杖策，鋕上貫頤，血流至地而弗知也。鄭人聞之曰：「頤之忘，將何不忘哉？」意之所屬箸，其行足躓株塹，頭抵植木，而不自知也。

昔齊人有欲金者，清旦衣冠而之市。適鬻金者之所，因攫其金而去。吏捕得之，問曰：「人皆在焉，子攫人之金何？」對曰：「取金之時，不見人，徒見金。」

Birth Places of Chinese Philosophers in Zhou Dynasty



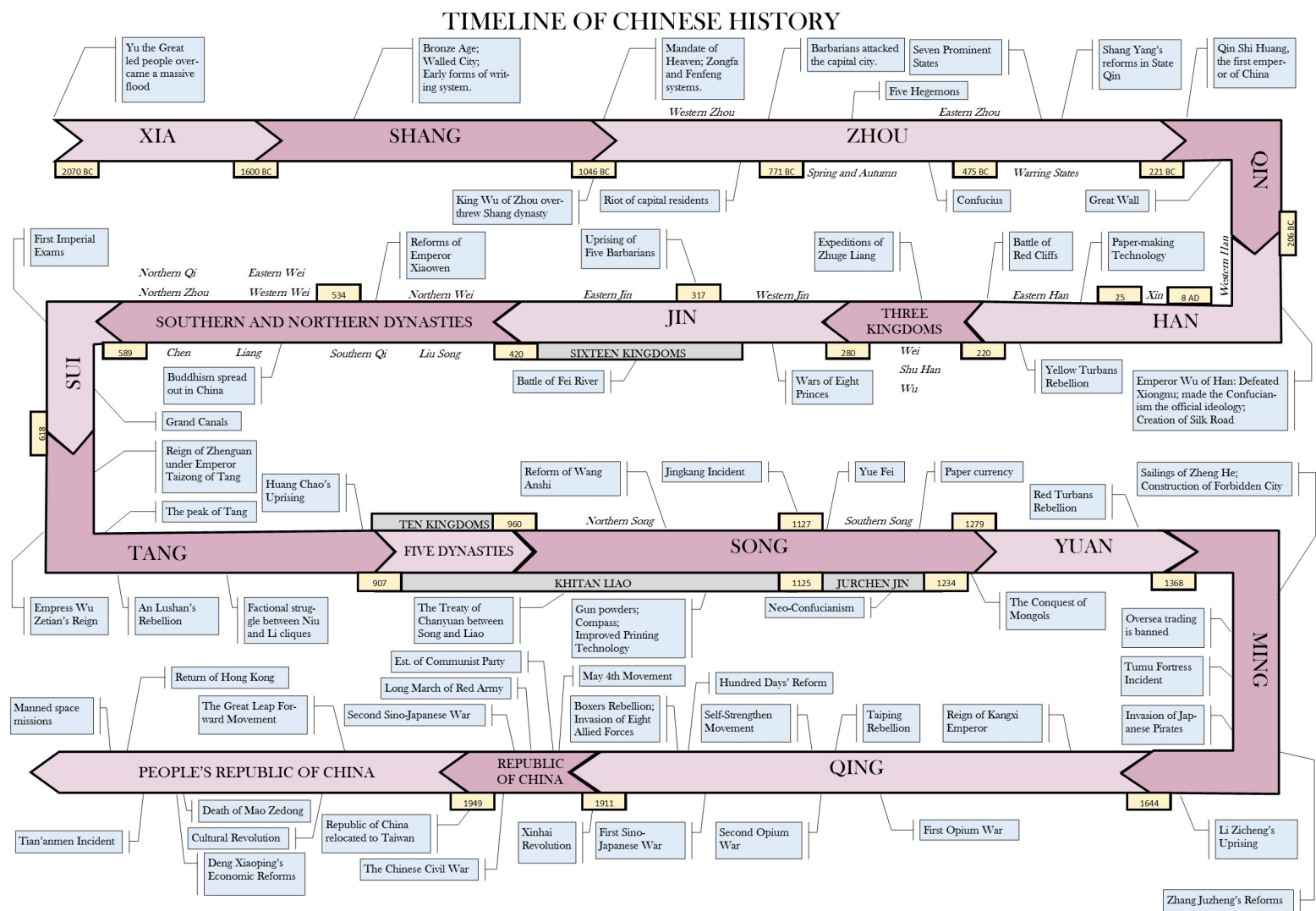
Map of China

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TERRITORIAL CHANGES OF CHINA IN EVERY MAJOR DYNASTY



TIMELINE OF CHINESE HISTORY



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IMAGES

COVER IMAGE: *The Daoist Philosopher Liezi Zi*. Zhang Lu, Ming dynasty, early 16th century. Ink and light colors on gold-flecked paper, 31.6 x 59.3 cm. Shanghai Museum. Public Domain https://commons.wikimedia.org/wiki/File:Album_of_18_Daoist_Paintings_-_7.jpg

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Inquiring of the Dao at the Cave of Paradise. [[back to image](#)] Dai Jin, Early Ming Dynasty. Hanging scroll, color on silk, 210.5 x 83 cm. Located at the Palace Museum, Beijing.

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Confucius presenting the young Gautama Buddha to Laozi. [[back to image](#)] Artist unknown. Ming dynasty. Public Domain, <https://commons.wikimedia.org/w/index.php?curid=858723>

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